The Christian Advocate
By John Haywood

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H. Martins

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Hello! This project was made possible by my own private efforts. The work contained in this file is John Haywood's *The Christian Advocate*. This was the first non-legal work by Tennessee's first historian. It was later adapted into what would become the first history of Tennessee. It took me several hours to photograph, crop, and collate the pages of the 1819 original volume, which is very rare. I am sorry that the condition is not better, but I am limited by my means. As far as I know, this is both the first reproduction and digitization of the original volume. I digitized this to bring further awareness to Tennessee history and to expand research opportunities for Tennessee historians.

H. Martins, February 2025

THE

CHRISTIAN

ADVOCATE.

BY A TENNESSEEAN.

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PREFACE.

THE author does not write because he is a learned man; he is sensible of the reverse; nor because he can advance new ideas upon a subject so much canvassed by superior talents heretofore. He supposes, that a collection of such remarks made by others, as have weighed with him, may probably have the same influence upon those whose minds are of similar structure, as they have had upon his. He flatters himself that such a collection and presentation of the subject may lead some to examine and to reflect, who otherwise would not do so. He is persuaded that investigation in most instances will lead to conviction. The production being of Tennessee, will lead our young men, because of its novelty, and because of their predilection for the works of their own country, to give it a reading: and thus they will be initiated into an investigation which may be followed by the happiest consequences. Let them once apprehend the mines of wisdom which are contained in the sacred writings, and their researches will soon place them far above the reach of infidelity. The object is to engage their pride on the side of Religion, and to make them perceive, by numerous examples, that the highest intellectual attainments are not incompatible with a perfect belief in all that the scriptures declare. It is wished that they may be induced to regard, as a symptom of unimprovedness, all insensibilities to the richness of scriptural communications.

The author desires that the darkness of infidelity may be dissolved in the splendid intelligence of his young countrymen, and to lay before them examples of the profoundest abilities who have embraced with fervid sincerity those doctrines. With their possessions it is

of other states or cities are contaminated by impieties which brought ruin on her, and are described in Jeremiah, ch. 9, v. 3 and 8, the same fate which entangled her, or a like one is not far from them. "And they bend "their tongues like their bow for lies; but they are not "valiant for the truth upon the earth. For they pro-"ceed from evil to evil, and they know not me, saith the "Lord. Take ye heed every one of his neighbor and "trust ye not in any brother: for every brother will ut-"terly supplant, and every neighbor will walk with slan-"ders. And they will deceive every one his neighbors "and will not speak the truth. They have taught their "tongues to speak lies and weary themselves to commit "iniquity. Thine habitation is in the midst of deceit, "through deceit they refuse to know me, saith the Lord. "Therefore, thus saith the Lord of Hosts, behold I will "melt them and try them, for how shall I do for the "daughter of my people? Their tongue is as an arrow "shot out, it speaketh deceit: one speaketh peaceably to "his neighbor with his mouth, but in heart he layeth "his wait. And I will make Jerusalem heaps and a "den of dragons, and I will make the cities of Judah "desolate without an inhabitant." Such circumstances and similitudes, because they have already overwhelmed Jerusalem, are not now to be looked on as harmless, having had their effect. The idolatry and infidelity that drew down the vengeance of Heaven upon the people of Canaan, before the settlement of the Israelites there, have darkened and drawn down the like indignation upon the aboriginal nations of America which have been exterminated by the Europeans. Similar causes have led to the present degradation of the French people. As to the prophecies contained in Septenary institutions, or Sabbath of days, weeks and years: after the lapse of six grand divisions of time, each considered as one day: for one day is with the Lord as a thousand years, and a thousand years as one day—3d Pet. ch. 3; then probably will the seventh grand division come forward to enjoy in turn the space ordained for it, characterised by an ex-

act similarity of circumstances with each of the emblems which have been used as prefigurations of itself. Resembling the seventh day, seventh week and seventh year, and seven times seventh year; after which follows the year of redemption, freedom and remission of debts. Leviticus, ch. 23. The fitness of any one type or prophecy of something now past, is not an exclusion of the like fitness to other states, cities or events, exactly or nearly resembling those ancient ones which have already paid the debt that nations and states contract by the like enormities.

CHAPTER II.

OF THE NATURE OF PROPHECY.

IT is believed that prophecy foretells one thing, which, when it comes, is the type of another, and that again of a third, and so on, till the thing represented finally takes place. Daniel, ch. 7, v. 24, is an instance. The ten horns represented ten generals, made governors of Alexander's dominions after his death; four of whom divided by treaty those dominions amongst themselves, the others having perished. Descended from one of which four was Antiochus Epiphanes, who took Jerusalem, plundered the temple and abolished the daily sacrifice for three years and an half; that is to say, from 160 to 164 before Christ. His subduing three kings, Heliodorus, Ptolemy, Philometer and Artaxes king of Armenia. His having killed 40,000 Jews, polluted the temple, set up idols in every part of the country, and carried on against the Jews the most furious persecution that ever was heard of, for refusing to conform to the religion established by law in his dominions. All this happened according to prophecy; but it was, when it did happen, the type of something then in future to be realized. The three years and an half are a time, times

and half a time; the scriptural meaning of which is 42 months, or 1260 days, or scriptural years of 360 days to the year. *This prefigured the rise of Popery*, and the ten kingdoms of Europe that would for a long time be subject to it, and afterwards the French revolution to give it a deadly wound, from which it might recover for a time so as to live or exist, but not completely recover; for a mortal wound can never be perfectly healed but will shortly bring on death. Remember that in 1808 the papal government was for a while overturned by the French, and its territory annexed to the kingdom of Italy. Also, that in 1811 the institution for converting the Jews was formed soon after the Bible Society. That the former has caused the New Testament to be printed in the Hebrew, for the use of the Jews; and that every where in the East, where are millions of Jews and Israelites, that all possible pains are taken, by means of missionaries and the presses, to re-unite them with the Christians. Remember further, that Mr. Lea, in 1767, founding his calculations upon the scriptures, fixed upon the year 1811 as that in which would begin the times of happiness for Israel. See Christian Researches, page 131. If you will apply the first prophecy to the event foretold, and that event, together with the next similar prophecy to the event which shall next happen, and these latter with the next prophecy to the next subsequent event, it is apprehended that difficulties will vanish. In each event there is some circumstance not applicable to the others, but solely to that which it applies to. Bearing this in mind, read Daniel, ch. 7 and 8, and ch. 11 of the Revelations. The 7th and 8th come to the time of Epiphones, 164 before Christ; chapter 9 to the time of Titus, and the destruction till the time of the restoration. Having gone that far, the angel returned to Grecian history, and chapter 11 traces it up to the interposition of of the Roman ambassadors in ships from Chittem, and their forcing him to abandon the meditated conquest of Egypt.

CHAPTER III.

OF THE EVIDENCE FROM THE FULFILMENT OF THEM.

WHEN it can be shown that great events foretold in ancient times, in language very plain and intelligible, after such events have arisen; and also, when it can be shown that other important predictions now begin to be realized, that becomes a weighty evidence of the divinity of the scriptures. For it evinces a prescience which does not belong to man, and can be communicated to him no otherwise than by a spiritual operation. Let us see whether such proofs can be adduced in support of the scriptures.

CHAPTER IV.

OF CYRUS.

IT is often inquired why not prophecy in distinct terms of futurities, foretelling the day and month and year, and the names of those to be concerned? Now what is implied in the latter part of this question—is it not that heaven is to act by its agents, and by natural, not supernatural means? There is nothing more true: no instance can be offered to the contrary. No doubt the consummation of all things will be produced by the intervention of natural means. The answer to the main question is this:—every predicted event will be brought about by natural means; and in many instances a precedent disclosure of the particular means intended would prevent the use of them. Secresy, with respect to measures to be adopted, is the best possible plan for bringing them forward and making them effectual. So here. The argument then founded on the darkness of prophecy, is no proof of the non-entity of prophecy.

But for a more full answer, what shall we say of Isaiah? ch. 45, 46 and 47. Here is a momentous evolution foretold, and the very person named who is to appear and bring it forward. Now look into Xenophon and Josephus, art. 9, b. 9, ch. 13, sec. 3. b. 10, ch. 1, sec. 4 and 5. b. 11, ch. 1, sec. 1, and you will find abundant proofs that this prophecy was made 712 years before Christ, and that it was fulfilled not till the 536th year before Christ; for in that year was Babylon taken by Cyrus, who died 529 before Christ; consequently the prophecy was made about 283 years before its accomplishment. Cyrus, however, appeared after the lapse of two centuries in the name he had been referred to in the prophecy, and executed upon the city which was by name threatened the devastations denounced against it. In another chapter we will examine fully, whether that prophecy hath been fabricated since the capture of Babylon by Cyrus and in his life time, for the purpose of pleasing him.

CHAPTER V.

OF ISAIAH.

IF some one else, and not Isaiah, wrote the prophecy concerning the capture of Babylon by Cyrus, after the event, in order to compliment Cyrus, how comes it that the remaining part of the prophecy stands to this day verified by events long posterior to the death of Cyrus in the 529th year before Christ? How comes it that the other, and most material part of the prediction concerning the future condition of that city, was so wonderfully fulfilled 300 years after the death of Cyrus, or one hundred and ninety years after the taking of Babylon by Cyrus. Is the site of Babylon now to be found? Is it inhabited by men? Is it not the resort of beasts of prey, of serpents, lizards, toads and wild fowls of various sorts? After the death of Alexander, in the year 323 before Christ,

having conquered the successor of Cyrus, and his dominions, including Babylon, in the year 330 before Christ, being the 190th after the capture of Babylon by Cyrus; his (Alexander's) successors founded the city of Selencia, on the banks of the Tigres, in the year 293 before Christ: also they built the city of Ctesiphon. To these new cities the inhabitants of Babylon repaired in vast numbers, deserting Babylon and leaving the walls standing, until some time afterwards they fell down. The river Euphrates, which ran through the city, was turned away through the canal made by Cyrus when he took the city; and the old channel meeting with obstructions below, formed a lake where the city stood. At this day the site is not ascertainable. This is a succinct history of Babylon, subsequent to the death of Alexander the Great. It is taken from profane historians of undoubted credit, who had no connexion with the Jews, and knew but little, if any thing, of their laws or prophets. Strabo, b. 17, p. 38, who flourished about 30 years before Christ; Pliny, b. 6, ch. 26; Pausanias, the Greek historian; and see also Herodotus, b. 1, ch. 177—these are extracted from Rollin, vol. 2, p. 230 and 231, and are remarked on by Hyeronimus, speaking of the 13th chapter of Isaiah. How will you account for the exact agreement of this prophecy from the times of those historians to this day? Is this wonderful coincidence of the fact with the prediction for all this time mere chance? How was it possible for human understanding to foresee the continuation of such a state for so great a length of time, from 30 years before Christ to this day? See Isa. ch. 13; also the Antiquities of Josephus, b. 3, ch. 13, sec. 3. b. 1, ch. 10, sec. 1. b. 3, ch. 4, sec. 3. b. 2, ch. 1, sec. 2, b. 11, ch. 1, sec. 2; and see also Isa. ch. 14, v. 19, and the following ones, ch. 21, v. 2 and 5, ch. 31, v. 5, 1 1, v. 15 and 38, ch. 25, v. 11, ch. 51, v. 13 and 57; Ps. 137; Dan. ch. 5, v. 1 and 22, ch. 5, v. 28, ch. 18, 19 and 20 of 2d Kings, were copied from Isaiah; ch. 36, 37 and 38, or vice versa. If copied from Isaiah, the latter must

have been written before the former; if the former, then Isaiah being named in Kings, must have lived before, and probably the Book of Kings was written before the expedition of Cambyses into Egypt, between 529 and 524 before Christ, and before the revolt of Babylon, 516 before Christ, and before the Persian invasion of Greece, in the year 494 before Christ; for in the Book of Kings is no allusion to any circumstance contained in the histories of their wars, though carried on by the sovereigns of India, which then belonged to the Persian empire; therefore Isaiah lived before the earliest of those periods.

CHAPTER VI.

OF EGYPT.

"IT shall be the basest of the kingdoms, neither shall "it exalt itself any more above the nations, for I will di- "minish them that they shall no more rule over the nations. "Thus saith the Lord, I will also destroy the idols, "and I will cause their images to cease out of Noph, and "there shall be no more a prince of the land of Egypt." Eze. ch. 29, v. 15. ch. 30, v. 13. Cambyses, the king of Persia, conquered Egypt in the year before Christ 520, above 18 years after the conquest of Babylon by Cyrus his father: which was some years after the conquest of Lydia, and the capture of Sardis and of Crœsus the king. After Cambyses succeeded Sardis; Darius, Xerxes; Arti-xerxes, and their successors to Darius, Codemannus, conquered by Alexander. This prophecy was made 589 before Christ. See Josephus's Antiquities, b. 10, ch. 6, sec. 1; of course 70 years before the conquest of Cambyses. Egypt is admitted, by all men of learning, to have been the inventress of all the arts known before and in the time of Cambyses. She was then the most civilized and enlightened of all the nations of the world. She excelled in navigation, in letters, in

war, in architecture, astronomy, mineralogy, commerce, geography and geometry. Her ships had sailed around Africa, going from the Red Sea and returning through the Pillars of Hercules to the mouth of the Nile. Her edifices were the most stupendous and magnificent that the world ever saw. From that period her grandeur hath declined. She is the most insignificant of all nations. She has borne the yoke of the Persians, Macedonians, Romans, Saracens and Turks even to this day. Now let us, to avoid disputation say, that this prediction has been in the Bible, even since that book was introduced into the European nations, which was immediately after its translation by 70 Egyptian Jews, soon after the Septuagent, which was in the year before Christ 270. Or let us, for absolute certainty, go no further back than the commencement of Christianity in Rome in the time of Nero, some time prior to the 67th after the birth of Christ. It will not be denied, that ever since that time at least the prophecy hath been proven, and ever since it hath remained a monument of scriptural truth. Egypt hath sunk into a barbarous state of stupidity: the foot-ball of despotism and the disgrace of the human name. Without participation in the government that rules them: and without the prospect of ever emerging from their long continued barbarism; until science, reaching its vertical elevation, shall shine upon the kingdoms of darkness, and show them the truth. Then will be rubbed away the rust of the human understanding. Then will the Egyptian intellect, like the silver-tipt cloud and the streaming lightning, recover its ancient brilliancy, and drive before it the trembling shades of night. Then, under one united government, the effect of pure wisdom will be embraced as brothers the whole of emerged humanity.

CHAPTER VII.

OF ARABIA.

ADJOINING to Egypt is a country of which there is a different prediction, as if to make plain the truth of the scriptures. Speaking of Ishmael, it is said, Gen. ch. 16, v. 12, ch. 25, v. 18, "And he will be a wild "man; his hand will be against every man, and every "man's hand against him; and he shall dwell in the pre-"sence of all his brethren." The sons of his father bred in the north, the kindred of his mother in the west, and all in the neighborhood of Arabia, where he settled and left his posterity. And from the time of this prophecy, which is now 3,751 years, they have enjoyed their wild and native independence, and never have been reduced. All historians of credit agree in this fact. There is not another people upon earth, who have not been subjected at some time or other to foreign domination. How immensely strong is this singular evidence in proof of the position that these words were spoken by divine inspiration? It cannot be said of the prophecy, that it followed the fact, instead of preceding it. We know of its existence from the time at least when the Jewish nation existed 2000 years before Christ. Josephus, a learned Jew, who wrote 93 years after Christ, speaks of the prophet Isaiah, and of twelve other prophets who wrote down their prophecies, and that whatever happens among the Jews is according to these prophecies. Ant. b. 10, ch. 2, sec. 2. This is an evidence of their great antiquity in his time. From 2000 years at least before Christ, and indeed much longer, we have a clear proof of this prophecy. And during all this time the salvation of Arabia has evidently conformed to it. Augustus Cæsar, the head of the Roman empire, and the most powerful man that ever appeared upon earth, sent first Gallus, the pro-preter of Egypt, about 20 years before the birth of Christ, with a large naval armament, and with a large army to invade it. They sailed from the Red Sea to

the Arabian Gulf, intending to invade the East. In the Gulf he lost many of his ships and men by the unskilfulness of the mariners and pilots. After he landed and penetrated into the country on the east side, he lost a great part of his army by want of water, and after some months returned without effecting any thing at all that he designed.

The kingdom of Yemen, part of Arabia, was subdued in the year of our Lord 1173 by a brother of the great Saladen, who founded a dynasty of Curds or Ayonbites. Also by the Lieutenant of Solyman the first, in the year of our Lord 1538; and also by Solyman the second, in the year of our Lord 1568; but no revenue was ever remitted to the Porte, and the Turks were expelled about the year of our Lord 1630. The sovereign of the Turks exercises no real jurisdiction. When Mahomet erected his standard, some time about the year of our Lord 622, Yemen, a part of Arabia, was a province of the Persian empire, yet seven princes of the Hemorites, natives of Arabia, reigned in the mountains. And though it was subdued by the Abyssineans, the Persians and the Sultans of Egypt, yet the great body of the nation escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, Pompey and Trajan. The long memory of their independence is a pledge of its perpetuity. And in the time of Horace, who died about eight years before the birth of Christ, in Ode 1 and 3, the unconquered kings of Sabea and the unbounded treasures of Arabia are celebrated by that poet. In the time of Pliny, who died in the year of our Lord 82, they were addicted to theft and pride, and plundered their neighbors, as they did in the time of Sesostris and Job. See Job, ch. 1, v. 15 and 17. In the time of Jacob, who died 1689 before Christ, they sustained their mercantile character. Gen. ch. 37, v. 25, 27 and 28. They are, as they always have been, armed against all mankind; they kill in private war, and with impunity their own countrymen who give them offence. Before the time of Mahomet they had fought

1700 battles. Those whose kinsman is slain, have a right, the same that the Cherokees now practise, of retaliating upon any of the kindred of the aggressor, and when one of the family of the latter falls, his friends can make reprisal. They know no difference between the terms stranger and enemy. Their language is derived from the same stock as that of the Hebrew. The monuments of the Horites, who were inhabitants of a part of Arabia, were inscribed with obsolete and mysterious characters; but the Cufic letters, the ground work of their present Alphabet, were invented on the banks of the Euphrates. They were first hunters and then shepherds, and the modern Bedeweens, their descendants, follow the latter occupation. In the time of Moses their descendants lived in tents, as they did in the time of Mahomet. They are penetrating, fanciful and witty: generous and hospitable in the extreme. The Nobatheans, who are settled in part of Arabia, derive their name from the eldest son of Ishmael. Ch. 25, v. 12—for Seba, see Gen. ch. 10, v. 7. It is admitted, by the most unbelieving historians, that the Arabs are the posterity of Ishmael. The language and inhabitants of Arabia have never been changed. The inhabitants of Sheba traded with the Tyriens in spices, precious stones and gold. Eze. ch. 27, v. 22. Formerly lumps of pure gold were found in Arabia, from the size of an olive to that of a nut; iron was twice and silver ten times the value of gold, though there are no gold mines now known in Arabia, but the Sebean coast of the Red Sea abounds in aromatics, and particularly in frankincense. It also abounds in coffee and in gems. In the stony or sandy Arabia there is a boundless level of sand interspersed with naked mountains. There is no shade nor shelter. The south-west wind diffuses a noxious vapor. The hillocks of sand rise and scatter like the billows of the ocean, and the whirlwind buries whole caravans and armies. Water is exceedingly scarce, and wood is more so. There are no rivers, and the sandy plain absorbs the falling rain. Wells and springs are the most valua-

ble possessions of the inhabitants, though their waters have sometimes a sulphurous or saline taste. The country seems now to be in the same condition it was in the time of Abraham, who died in the year 1821 before Christ. When Hagar's bottle of water was spent, and she cast her child Ismael under one of the shrubs and at a small distance from him lift up her voice and wept, when a well of water was unexpectedly presented to her view. Gen. ch. 21, v. 14, 15, 19 and 20. How genuine are the marks of this ancient history. How forcibly does immortal truth break in upon the unwilling mind and subdue it. And here let me add an idea, not indeed peculiarly proper in this place, but suitable to the general plan of this work. It may escape hereafter, if not now made. I submit to those who are better qualified than myself to judge, whether Arabia Felix hath not been fertilized since the flood, by the breezes and moisture which have incessantly fallen upon it, from the Persian Gulf on the east, the Southern Ocean on the south and the Red Sea on the west? and whether it has not once, like the more northern parts of Arabia, been covered with sands, which the Southern Ocean spread over it in the time of the deluge, and probably over all the eastern coasts of Africa and Asia exposed to its immediate invasion? See 9th Gibbon, ch. 50; see also Gen. ch. 20, v. 14, ch. 21, v. 25, 27 and 28, ch. 24, v. 10, 11, 19, 20, 29, 30, 32, 35, 53, 61, 62, 63 and 64, ch. 25, v. 11.

CHAPTER VIII.

OF THE SEVENTY WEEKS.

WHAT can we think of Dan. ch. 9, v. 24, 25, 26 and 27? "Seventy weeks are determined upon thy people "and upon thy holy city, to finish the transgression, and "to make an end of sins, and to make the reconciliation

" for iniquity, and to bring in everlasting righteousness,
" and to seal up the vision and prophecy, and to anoint
" the most holy. Know, therefore, and understand,
" that from the going forth of the commandment to re-
" store and to build Jerusalem unto the Messiah, the
" prince shall be seven weeks and three score and two
" weeks; the street shall be built again and the wall
" even in troublous times. And after three score and
" two weeks shall Messiah be cut off, but not for him-
" self, and the people of the prince that shall come shall
" destroy the city and the sanctuary, and the end thereof
" shall be with a flood and to the end of the war desola-
" tions are determined; and he shall confirm the cove-
" nant with many for one week, and in the midst of the
" week he shall cause the sacrifice and the oblation to
" cease, and for the overspreading of abominations he
" shall make it desolate even until the consummation,
" and that determined shall be poured upon the deso-
" late." Here is the crucifixion plainly foretold. The sacrifice of the Messiah for men: the termination of former prophecies: the atonement for sin: it is to happen at the end of 483 years, seven times sixty-two weeks, amounting to that many days, which scripturally and prophetically are years, and in the seven years next immediately subsequent. Suppose you are to pay money in the year 1818, it will be after the year 1817, and most properly speaking, in the middle of the year 1818; but less precisely at any day of that year after that. *The people of Nero shall come under Titus* and destroy the city and sanctuary. *The end thereof shall be with a flood.* Much uproar, confusion and destruction unto the end of the war. The city shall be made desolate by the abominable army having the signs of the eagle and the pictures of their emperor in the city. The desolation shall continue until the affliction of the Jews, as determined by providence, shall be completed. Is not this the plain meaning of these passages? Now recur to dates. The first year of Darius was 521 years before Christ. The 20th year of Artaxerxes, 454 years

before Christ. The first year of Cyrus, after the death of his uncle Cyaxares, 536 years before Christ. Two decrees had been issued: one by Cyrus, another by Darius for re-building the temple, and one by Artaxerxes to Esdras; but none for re-building Jerusalem itself, till that which was issued by Artaxerxes to Nehemiah, in the 20th year of his reign, and 454 years before Christ. Thence to the birth of Christ is 454 years, and 30 years afterwards will bring us to the year 483, after the last edict of Artaxerxes. Thence to the middle of the 7 years next subsequent, is 33 years and six months, the age of Christ at the time of his crucifixion. Nero became emperor about the year of our Lord 53, and Titus destroyed Jerusalem and the temple about the year of our Lord 70. From that time the affliction of the Jews hath continued to this day. Were these prophecies inserted in the Bible after the crucifixion in the time of Josephus? We are told by him, that the Jews, in the time of Nero, dwelt in all nations. Jos. War, b. 2, ch. 16, sec. 4. No doubt they had with them the Bible containing the prophecies. Is it possible that these passages could at that time be interlarded? Pronounce for yourself upon this question; and if you determine that there could not be an interpolation—then tell me candidly how to account for this clear insight into futurity, at a period so long precedent to the event? Would the Jews make the insertion? It is diametrically opposed to the tenets they maintain, with hitherto unconquerable pertinacity. Are not the same passages in their Bibles, copies in the Hebrew tongue from their ancient sacred books, as well as in our translations? It is utterly impossible to credit the suggestion of interpolation. The irresistible and inevitable consequence is, that these passages were dictated by the Divine Spirit.

CHAPTER IX.

OF JUDEA.

CONSIDER the prophecy concerning Judea. Leviticus, ch. 28, v. 23 and 38; "And thy Heaven that "is over thy head shall be brass, and the earth that is "under thee shall be iron." Judea, up to the time of the destruction of Jerusalem by the Romans, was one of the most fertile and productive countries of the world. It was inhabited by, and supported millions of men and animals, both in the time of Titus and when invaded and conquered by the Israelites. What is it now? A sandy, barren and unfruitful country, affording but a miserable sustenance for a few starved inhabitants. The seasons are changed, the atmosphere dry: and the land is as iron, perfectly agreeing with verse 38 of the same chapter, where it is said, "they shall carry much seed "into the field, and shall gather but little in, for the locust "shall consume it." Is it not wonderful that the very soil should be changed, and the fertility of the earth be taken away? Yet most modern geographers inform us of the fact; whilst all ancient historians, who speak of it at all, speak also of its fertility. Thirty and more kings reigned there in the time of Joshua. One million three hundred thousand men were slain in Jerusalem alone at the time of its capture by Titus. What other part of the earth hath been thus changed? No man of learning will offer to say that this prediction was not in the Bible at least 300 years, to go no further back, before the destruction o the temple. How must the enlightened mind be satisfied, by such instances of wonderful foreknowledge, that the scriptures are of God.

CHAPTER X.

OF JERUSALEM.

IT was in the time of Abraham, who died in the year before Christ 1821, and was born in the year before Christ 1996, called *Salem* or *Peace*. Afterwards a temple or place of worship being built there by Melchizedek, it was called the Holy Salem or *Jerusalem*. Abraham went thither to the Mountain of Moriah to sacrifice his son Isaac, and did make the vicarious sacrifice of a lamb. There Solomon built his temple, the Holy house. There Christ, the King of Peace, appeared and was slain as a substituted sacrifice, as Abraham had slain the lamb before. In the month of September, in the year 587 before Christ, it was burnt by the king of Chaldea, being the same month in which the world was destroyed by a flood; and on the same month, and in the same day of the month in which the Babylonians burnt it, it was taken by the Roman legions and burnt again. And perhaps this is an emblem of the final consummation of all things. For often times the thing prophesied, when it happens, becomes itself a prophecy. In relation to this city there are many singular circumstances, showing the divinity of the scriptures. Let us look at Daniel, ch. 9. In another chapter, part of this prophecy, relating to the birth and crucifixion of Christ, are adverted to. Then follow these words: "And the "people of the prince that shall come, shall destroy the "city and the sanctuary, and the end thereof shall be "with a flood, and unto the end of the war desolations "are determined, and he shall confirm the covenant with "many for one week, and in the midst of the week he "shall cause the sacrifice and the oblation to cease, and "for the overspreading of abominations he shall make "it desolate even until the consummation, and that determined shall be poured out upon the desolate." This prophecy was published about the year 553 before Christ. Daniel was sent captive to Babylon 606 years before

Christ; interpreted Nebuchadnezzar's dream 603 years before Christ; was cast into the lion's den 538 years before Christ, and predicted the Persian empire 534 years before Christ. Now let us analyse this prediction: *The people of the prince that shall come.*

The Roman armies under Vespasian, who was made emperor after the war began, came into Judea and commenced the Jewish war when Nero was emperor, about the month of February, in the year of our Lord 66.

And they shall destroy the city and the sanctuary.

This was effected by the army which Vespasian left in Judea under the command of his son Titus, when he went to Rome as emperor, after the death of Nero. In the second year of the reign of Vespasian, on the eighth day of the month of Elul, corresponding to our August and September, they burnt it to the ground.

And he shall confirm the covenant with many for one week.

Titus offered his right hand to them, which was a covenant then deemed sacred and inviolable to spare and to save those who trusted to it. Jos. War, b. 5, ch. 9, sec. 3. A great number of the Jews fled to Titus upon the faith of his right hand offered to them. He let a great number of them go away into the country whither they pleased. Jos. War, b. 5, ch. 1, sec. 1. And the reason of their desertion was, that now they would be freed from their miseries, which they had endured in the city, and yet should not be in slavery to the Romans. Why not? Titus sold 97,000 captives as slaves. Because he confirmed with them the covenant, by the offer of his right hand: which freed them from the apprehension of death and slavery. This was given for one week, that is, during or in the time of the war, which continued for seven years before its final conclusion.

And in the midst of the week he shall cause the sacrifice and the oblation to cease.

In the year of our Lord 70, on the 17th of the month Thamuz, answerable to June and July, being three years

and six months, is the half of a prophetic week, each day whereof is a year, the daily sacrifice ceased, and was not offered to God, for want of men to offer it. Jos. War, b. 6, ch. 2, sec. 1.

And for the overspreading of abominations he shall make it desolate.

By the overspreading of the Roman armies with their eagles and ensigns, which the soldiers worshipped, and were therefore called abominations by the Hebrews, as were all images, whether of men or beasts, or birds, or other creeping thing; by these the city was desolated, and will so remain, until the time when will be consummated the promise made to them for their restoration; and until upon them shall be poured out the wrath of Heaven and the afflictions which are determined to be poured upon them for their offences.

Next see Matt. ch. 24, v. 15, upon the same subject. Christ, a few days before his crucifixion, said to his disciples, "When ye therefore shall see the abomination of "desolation spoken of by Daniel the prophet, stand in "the holy place, then let them which be in Judea, flee "into the mountains." v. 16, 17 and 18. When the holy house buildings around it, and the Jews who had occupied them, fled into the upper city, then the Romans brought their insigns to the temple and set them over against the eastern gate: and there did they offer sacrifices to them. Jose. b. 6, ch. 6, sec. 1.

Then let them which be in Judea flee into the mountains.

For soon after this Jerusalem fell into the hands of the enemy. They were included in a wall made by the Roman army around the whole city, and soon afterwards the city was taken. Frento, an officer of Titus, slew all those that had been seditious or robbers: the tallest and most beautiful he reserved for the triumph: those above 17 he put in bonds and sent to the Egyptian mines. A great number were sent into the provinces, as a present to them, that they might be destroyed upon the theatres by the sword, and by the wild beasts they were

made to fight with for the diversion of the multitude. Those that were under 17 were sold for slaves. Ninety-seven thousand were carried away captives; eleven hundred thousand perished during the siege, by famine and the sword.

Let him who is on the house top not come down to take any thing out of the house; nor let him who is in the field return back to take his clothes.

The meaning is, let him fly immediately, for shortly after this the country will be overspread with Roman armies. Soon afterwards the Romans took the city of Herodium, and Macherus, and Massada and all Judea, which Titus ordered to be sold. Jos. War, b. 7, ch. 7, sec. 6.

Pray that your flight be not in the winter, neither on the Sabbath day.

I do not, as some do, understand by winter a time of distress, for that continued in an extraordinary degree from the commencement to the end of the war. Its literal signification is the true one. The winter will be after the final overthrow—it will be too late: it will be after the country is desolated, when there will be nothing for the fugitive to subsist on. In July the Roman armies planted their standards on the site of the temple. And the upper city was taken in September, and before the winter came on there was the utmost distress and desolation over the whole country.

If you delay your flight on the Sabbath day, many of you will be restrained by the doctrines of the Pharisees from violating the Sabbath, and after that you will be precluded for ever. The next day after the standards were planted, the lower city was burnt, and the upper immediately prepared for the desolation. The besieging army began a bank which was completed in 18 days, being the 7th of the month, and the whole city was taken on the 8th.

Wo unto them that are with child and unto them that give suck.

They will perish by famine. In fourteen days after the circumvallation was finished, 150,808 who died by

famine, were carried out of one gate, and afterwards being no longer able to carry out the dead bodies of the poor, they laid them in heaps in houses. Before that, 600,000 had died by famine, and had been thrown out of the gates. Jos. b. 5, ch. 13, sec. 7 of the War. The famine devoured the people by houses and families: the upper rooms were full of women and children that were dying by famine: the streets were full of dead bodies: the children wandered about the market places, swelled with the famine, and fell down dead. Jos. War, b. 5, ch. 12, sec. 3. A rich woman, who dwelt beyond Jordan, named *Mary*, snatched up her son, who was sucking at her breast, slew the child, roasted him, and eat half, and put the other half away, so dreadful and terrible were the effects of the famine upon her. Jos. War, b. 6, ch. 3, sec. 4.

For there shall be great tribulation, such as was not from the beginning of the world to this time: no, nor ever shall be. The Jews were divided into ferocious factions, which warred with each other, and they plundered and killed one another; at the same time that they were killed and famished by the Romans, they refused *terms* when offered to them. In no city, at any time before, was so much uproar, madness, commotions, disasters, calamities and keen misfortunes.

After the capture of the city, Titus at Cesarea Philippi celebrated the birth day of his brother Domitian, and there he made his captive Jews fight with wild beasts, and with each other, and some he burnt. All this by way of exhibition and festivity. He killed in this way here 2,500. A still greater number were destroyed in the same manner on the birth day of his father Vespasian. Jos. War, b. 7, ch. 3, sec. 1. During the time of the siege, the prisoners who were taken, to the number of 500 per day, or more, the Roman soldiers nailed to crosses in different ways, by way of merriment, till at length the multitude became so great, that room was wanted for the crosses, and crosses wanted for the bodies. Jos. War, b. 5, ch. 11, sec. 1.

Now compare this history again with the prophecy of Moses, contained in Deuteronomy, in the year before Christ 1451, ch. 28, v. 41, 45, 46, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 62, 63, 64 and 68. Here are such unequivocal references to the Roman people, the siege of Jerusalem, the excessive famine to be caused by it, and the captives to be carried in Roman ships to the mines of Egypt, that a particular application is unnecessary.

As to the evils the Jews have suffered in their dispersed state, permit me to present you with a few short extracts from the writings of Mr. Wood, you possibly may not have the book itself to consult.

First, however, take with you, these passages following in addition to those already referred to. Hosea, ch. 3, v. 4; Num. ch. 23, v. 9; Deu. ch. 23, v. 9, ch. 28, v. 37 and 65; Dan. ch. 12, v. 6, ch. 11, v. 31, ch. 12, v. 7; Rev. ch. 12, v. 14; Isa. ch. 18, v. 3, ch. 40, v. 1.

About the year of our Lord 119, the Jews murdered 500,000 Roman subjects in Egypt; Cyprus, Cyrene, and Mesopotamia were reduced by Trajan the Roman emperor.

About the year of our Lord 134, Adrian, the Roman emperor, reduced them, after waging a terrible war against them, who had assembled to the number of 200,000; in the course of which war there perished of the Jews, by the sword, famine and pestilence, 600,000. Adrian sold vast numbers of the captives as slaves. Multitudes had their ears cut off and were dispersed through the Roman empire as slaves. See Adams's Rome, 2d vol. 473.

In the third century the king of Persia persecuted and murdered them. Dioclesian, the Roman emperor, extorted large sums from them for exemption from persecutions.

In Spain, in the 4th century, they were by law prohibited from eating with christians, nor were allowed to retain a christian slave. Constans, the Roman emperor, revived every harsh edict against them, and condemned to death such as had christian wives or servants.

In the 5th century the professors of christianity in Macedon, Ionia, Syria and Egypt, massacred vast numbers of them.

In the sixth century they were furiously persecuted again by the kings of Persia. In the year 530 they were rendered incapable, by a law of the emperor Justinian, to make wills, or to be witnesses against christians. Twenty thousand of them were slain in an insurrection in Palestine, as were many of them for occasioning a revolt in Cesarea. About this time Belisarius and his troops killed all the Jews they could find of every age and sex.

In the year 602 they were sorely persecuted for their massacre of the christians at Antioch. They were banished from Judea, by a decree of the Roman emperor Heroclius.

In the year of our Lord 700 in Spain they were reduced to slavery. In France about this time many were banished. In the East they were much abused; were compelled to wear leathern girdles, and to ride without stirrups on asses and mules. In the year 1020, 900,000 of them were in the vicinity of what was called Babylon, and were destroyed by the hard usage of those who governed. Vast numbers were murdered in the crusades by the armies that marched to rescue Canaan from the Mahometans. In France vast numbers were banished and burnt, and deprived of their estates by confiscation. In England they were banished in the year of our Lord 1020, and returning into France they were murdered in great numbers in 1189 and 1190.

In the year 1500 they shut themselves up in the city of York, and were obliged by the siege to kill their wives and children and to burn themselves.

In the 13th and 14th centuries immense numbers were still murdered in the crusades against the Mahometans. And so great was the persecution against them in Mesopotamia, that hardly any of them escaped death. The Tartars almost extirpated them in Persia. In Spain they were unmercifully persecuted: as also they were by the people of Arragon in the year 1260. Vast num-

bers were murdered in the reign of Henry 3d of Castile, and in that of his son John. Terrible massacres of them took place at Toledo, about the year 1349. In the year 1253 they were banished from France. In the year 1275 recalled. In the year 1300 Philip burnt them and seized upon their wealth. In the year 1312 they purchased re-admission for a large sum of money. Many of them were murdered in a crusade of the Shepherds in France; and 15,000 on another occasion. In the year 1358 they were banished finally from France. In the year 1291 king Edward banished 160,000 of them from England.

In the 15th, 16th and 17th centuries, the people of Europe insulted and abused them. In some parts of Greece they were not allowed to settle. From the year 1663 to 1666 the massacre of them was so great in Persia, that but few escaped to Turkey. In the year 1492 six or eight thousand were banished from Spain; part were drowned on their passage to Africa, and most of them were destroyed by hard usage, and lay unburied in the fields till the wild beasts devoured them. Many of the survivors were obliged to sell their children as slaves to the Moors to procure food. In the year 1472 they were barbarously murdered in the dominions of Venice. In Saxony they were cruelly taxed. And were banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsberg and Vienna. They have been terribly massacred in Moravia. Mr. Buchanan, an eminent divine, who travelled into India, in the year 1808 says, page 73, "that the Jews are settled over the whole "face of the East, and that the fulfilment of the prophe- "cies concerning them is far more evident in these re- "gions, than it is in Europe amongst christian nations." He adds: "I have seen them insulted and persecuted "by the ignorant nations of the East, in the words of "the prophecy, '*trodden down of the Heathen*;' "trodden down by a people who never heard the name "of Christ: who never heard that the Jews had rejected "Christ, and who in fact punished the Jews without "knowing their crime."

CHAPTER XI.

THE VISITATION OF JUDEA.

THE displeasure of Heaven and its visitation of the Jews, in little more than thirty-three years after the crucifixion, is one amongst other proofs of the divinity of Christ. The doctrines of the Essene philosophy were spread throughout Judea, and were generally embraced by the people, like the doctrines of the new French philosophy, precedent to the late revolution. The Jews were taught by them an unbounded devotion to liberty and the independence of their country. These doctrines inspired the abhorrence of subjection to other nations, and of the payment of tribute to them. And they taught that voluntary death was a duty if *these* could not be avoided. Hence sprung up vast numbers of *Zealots*, many of whom were strongly tainted with infidelity and Atheism. The idea of unbounded exemption from restraint soon arrives at the conclusion, that restraints imposed by religion, are equally tyrannical and intolerable. Such doctrines are fire put into the hands of a maniac, amongst thatched buildings, almost without exception resulting in the same consequences. At the time immediately previous to their last war, which commenced about 66 years after the birth of Christ, they were prepared for the great calamities foretold. Matt. ch. 24, v. 21; Mark, ch. 13; Luke, ch. 21, v. 23 and 24. They were then tributary, and indeed subject to the Romans, and had been so ever since the year 63 before Christ. Nor was there any reasonable hope of throwing off their yoke. For at that time the Roman empire extended from the Tygris to the western shores of Britain, and from Lybia, in Africa, to the Danube and the Rhine. All points of which were kept in subjection by numerous standing armies, composed of the best disciplined soldiers in the world, conducted by the most experienced and able commanders. Thus circumstanced the Jews embibed the new

philosophy, and questioned the obligation to pay tribute to Cæsar. In the time of Nero they determined to revolt, in blind opposition to the remonstrances, the representations, and the earnest advice of the wisest men of their nation; who set before them the power of the Romans, the abundance of their resources, the extent of their possessions, and the impossibility of regaining the independence of Judea. The rebellion began, and in every city the people seemed to be actuated by a raging delirium, like that which marked the first paroxisms of the French revolution. They almost universally in all their cities and in all parts of the country demonstrated their preference of death, and of that of their wives and children to submission. In almost every instance where a city was about to be taken, those who survived the preceding conflicts, either set fire to it, throwing themselves, their wives and children into the flames, or otherwise would first cut the throats of their wives and children, and then their own, not leaving a single soul to be taken by the victor. Besides these misfortunes, discord, both religious and political, broke them into various factions, and hurried them into daily massacres of one another. The residue of them crowded into Jerusalem, where they were oppressed with the additional evils of famine and pestilence. There they sustained the immense carnage, mentioned in another chapter. Well might it be said, Matt, ch. 24, v. 21; "for there shall "be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall "be." In no other age or country hath death raged in every terrific form so universally through an equal extent of territory. The greater part of the surviving remnant was dispersed, as foretold in Luke, ch. 21, v. 24; "And they shall fall by the edge of the sword, and "shall be led away captive into all nations: and Jerusa-"lem shall be trodden down of the Gentiles until the "times of the Gentiles be fulfilled." Beside those who were sold as slaves, some fled to India, and parts beyond the bounds of the Roman empire. A small portion was left in the country: fewer in number than

any war had ever left before to keep up the population of a conquered state. The posterity of the fugitives have ever since been dispersed, persecuted and abused by the people of all countries. They have groaned under the rod of affliction to this day. Does divine wisdom work in vain? Does it punish for nothing? We can clearly see an adequate cause for those visitations. They had 33 years before, shed the blood of a divine victim. That cause well justified all the evils which shortly afterwards overtook them. Vengeance was poured in wrath upon their nation: the most signal that ever any nation endured. Here again let us advert to Christ's prophecy: "*Let them which be in Judea flee into the moun-*
"*tains.*" Gallus, the Roman general, first surrounded the city of Jerusalem with his army, and without cause retired in a panic, and was pursued and routed by the besieged; and before the city was again invested and taken by Titus, numbers it is said of those who believed in the prophecy and in the advice contained in it, of fleeing to the mountains when they should see the city surrounded by an army, followed it. "*And when*
"*ye shall see Jerusalem compassed with armies,*
"*then know that the desolation thereof is nigh.*
"*Then let them which are in Judea flee to the*
"*mountains,*" &c. Luke, ch. 21, v. 20 and 21. Many of them in this interval actually fled to the mountains and were saved. The advice given that they should flee to the mountains, when they should see the city surrounded by an army, seemed to involve a contradiction, but the events which really turned up, proved it to be practicable in the strictest sense; and that the flight might be after the retreat of the first army, and before the arrival of the second. Does not all this prove the extraordinary greatness of that personage whom the Jews condemned and ignominiously crucified as a malefactor? Did he not tell them before hand of the disasters that would befal them? Did he not weep over the city when he came near and beheld it? Luke, ch. 19, v. 41, 42, 43 and 44. Did he not inform them of the

long continuance of the dispersion? Luke, ch. 21, v. 24; *until the times of the Gentiles be fulfilled?* And that the gospel must first be preached to all nations? Mark, ch. 13, v. 10. *And this gospel of the kingdom shall be preached in all the world and then shall the end come.* Then shall be the end of the dispersion, when the kingdom of Christ shall come upon earth, after much tribulation, natural convulsions, great earthquakes and disorders in the planetary system. Did he not speak in clear terms of the magnitude of their misfortunes? Did he not show to them in few words, how the attack upon Jerusalem should be commenced, discontinued and renewed? In another chapter it is shown that the gospels were written at the times they purport to have been written, which, with the time of the acts of the apostles, extended to a period just before the commencement of the Jewish war, up to the time of Festus, who was the Roman governor of Judea, next before Florus, in whose time the Jewish war began. After so many demonstrations of prescience and of the most perfect view of futurity; how can it be doubted that Christ was the divine being he is represented to be in the scriptures?

CHAPTER XII.

OF RE-BUILDING THE TEMPLE.

LUKE in his ch. 21, v. 24, informs us, that Jesus said of Jerusalem, "*that it should be trodden down* "*of the Gentiles, until the times of the Gentiles* "*be fulfilled.*" That is, as we expect, till christianity shall prevail through all the world. What then do we learn from an infidel historian on this subject? The Jewish nation was reduced again under the power of the Roman government about 37 years after the death of Christ and the temple was destroyed. In the year of our

Lord 363, or afterwards, long before which time no one doubts of the existence of Luke's gospel. For the emperor Julian embraced christiany, though he afterwards apostatized this emperor, took the resolution to falsify the prediction and to re-build the temple of Jerusalem. Mr. Gibbon, whose religious opinions we all know, after mentioning the fact, which is about to be related, as having been testified of by many christian writers, says: "It is confirmed by the unexceptionable testimony of "Ammianus Marcellinus, who (says Mr. Gibbon) has "recorded in his judicious and candid history of his own "times, the extraordinary obstacles which interrupted "the re-building of the temple of Jerusalem." These are the words of Ammianus: "Whilst Alypius, as-"sisted by the governor of the province, urged with "vigor and diligence, the execution of the work, horri-"ble balls of fire, breaking out near the foundations with "frequent and reiterated attacks, rendered the place from "time to time inaccessible to the scorched and blasted "workmen; and the victorious element continuing in "this manner, obstinately and resolutely bent as it were, "to drive them to a distance, the undertaking was aban-"doned." The temple and nation of the Jews ceased together on the taking of Jerusalem by Titus, the son of Vespasian, the emperor of the Romans, between the years 36 and 42 after the crucifixion. Should it be said that the gospels, containing the prophecy, were written after the destruction of Jerusalem, a position which in another chapter will be disproved; still it will not be pretended, but that the extinction of the Jewish nation, and the continuance of their expatriation, as foretold in the gospels, was published and known long before the time when the attempt to re-build the temple was made. 4th Gibbon, 103 and 108; Adams's History of Rome, 411 and 412; and also by Josephus. Is not here an undeniable proof of the divinity of the Gospels? Infidelity itself records the fact which establishes it.

CHAPTER XIII.

THE JEWS DISTINCT FROM OTHERS.

WHY are they kept for nearly two thousand years distinct from and unamalgamated with all other nations? Is it not that at some future time they may all be united? And does not this prove the genuineness of the scripture, which have promised to call them together again? When did the like happen to any other nation or description of men before? What other book ever held out a promise so wonderfully likely to be performed? In vain it is to say that these qualities are derived from the nature of their institutions. For did not the Deity give them these institutions both to produce the ends, and by their durability to prove them to be of divine origination? With respect to these very Jews, was there not in the Bible a prophecy 1857 years before the christian era? Gen. ch. 49, v. 10 and 11; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Who is there that considers the end of the Jewish nation and the date of it, as well as the death of Herod and of his wife Mariamne: and of her two sons: and of the appointment of Roman governors in Judea? Who can resist the conviction that this prophecy is by divine inspiration? In another chapter the particulars are stated.

CHAPTER XIV.

OF GOG AND MAGOG.

EZEKIEL lived in the year 595 before Christ. See note in Cleo, 104. The ten tribes were carried into

captivity in the year before Christ 735; and the residue of them in the year 677 before Christ. And in the year before Christ 606 Jerusalem was taken, and the Jews carried captives to Babylon. It is said by some learned men, that his chapter 38, relates to the invasion of Greece by Xerxes, which took place in the year before Christ 481; one hundred and fourteen years after this prophecy. May a remark be here permitted? Were there any of the Etheopians or Lybians in the army of Xerxes? Did they come to the mountains of Israel in that invasion? *to the land that is gathered out of many people?* to the united tribes of Israel, spoken of, ch. 37, v. 16? to a *land of unwalled villages?* because it is but just settled? Was there an earthquake contributing to the defeat of the Persian army? that alarmed the whole animal creation throughout the world? prostrating the mountains and walls of cities and fortified places? Were they assailed from Heaven with rains and inundations? hail stones, fire and brimstone, compelling the nations to see that their defeat was a dispensation of Heaven? Did fire from the earth or Heaven affect the country of Hieropolis? None of these circumstances agree with that expedition. This chapter, and 39, are predictions of the restoration of the Israelites to their own country, and of the circumstances which will be attendant on their return. Ch. 39, v. 21, 22, 23, 24, 25, 26, 27, 28 and 29. Magog was the name of a city in Syria, about 20 miles from the Euphrates, known by the names of Bambyce, Edessa and Hieropolis. In it was the richest temple in the world. There the goddes Astargetes was worshipped with great devotion.—By some she was called Venus, by some Juno, by others Nature, or that great principle which produces all things out of moisture, and instructs mankind in the knowledge of every good. 4th Plutarch, 323 and 324. It lay about 250 miles to the north-east of Jerusalem. It is not impossible perhaps but that this prediction remains yet to be fulfilled, and will perhaps be accomplished when the Israelites shall return to their own

country and begin again to occupy it. The Israelites and Jews coming from all quarters of the world, and bringing with them, their wealth will be very numerous and very wealthy; and will be fallen upon by all Mahometan states and countries; by the Tartar tribes; by the Persians; by the people of European and Arabia Turkey; by the states of Barbary, Egypt and the people of Etheopia; on the east side of the Mediterranean sea, in the territories of Israel, near the ancient Samaria and Scythopolis, built in ancient times by the Scythians. The invaders may perhaps be destroyed by an earthquake and inundation, and their dead bodies be scattered through a great extent of country. The Turkish empire may then perhaps be ruined, and the people, with those of the islands, shall be consumed as by fire. The gathering of the people is described in ch. 37, which is previous to the war, and immediately following it is the building of the temple. The continual agitations of the earth, the zeal used to spread the gospels every where, returning compassion for the Israelites; the increase of science, the great numbers of Jews now ready to be convened, not less perhaps than 5 or 6 millions. The riches they possess, and the very improved navigation of the present day, which can bring them from all nations through the Red Sea and the Mediterranean, and the deadly blow that the enemies of the Ottoman power would inflict upon it by such a step, together with the earnest attention paid by the greatest of her enemies, to the most renowned captain and general of the world. All these circumstances, at least manifest, that in a very few years from the present day, the things predicted by the prophet, and which we are endeavoring to contemplate, may not be impossible, although many may be inclined to believe that they are improbable.

It is understood by some that the Jews will not literally be restored to their own country: but only to the true faith. It is sometimes asked why they should be carried into it, uncultivated and barren as it now is? A

reason for believing that they will, is at hand. Palestine is the most accessible place on earth, to the people of all other nations. The Red Sea leads to Asia and its rivers, and to Africa and its rivers; the Egean Sea as far as to the Polus Meotis, and all the rivers falling into that on the Euxine; the Adriatic and its rivers; the African side of the Mediterranean and its rivers; and from Palestine by the Mediterranean to America and its Islands. If it be the design of Providence, in the time of the Millennium, to unite all mankind under one theocratic government, and in these times to give to our holy religion the complete perfection which is able to preserve such an union for ten centuries, then such union must have a head or a centre, from whence issue the rays of light and instruction to be communicated from time to time to all men, who, by frequent visitations, may draw from thence the substantial doctrines which are to felicitate the enlightened world. In such a state Jerusa'em would at once be looked to, as being more conveniently situated, than any other spot upon earth. And why is it, that the Jews to this day have the most ardent desire to return to the country of their fathers? Providence and the prophecies do not deceive them. See Gen. ch. 17, v. 8. The posterity of Abraham are to have the land of Canaan for an everlasting possession. Lev. ch. 26, v. 33 and 34; "The land shall enjoy her "Sabbaths as long as it lieth desolate." It shall not be occupied and cultivated by others; it shall be waste and rest as on the Sabbath day and Sabbath years, but still to be used again and cultivated in after times. And why keep it uncultivated and in the situation we now see it? that the soil may improve by rest and may not be exhausted, and that the country, being almost uninhabited, may be ready for the reception of the Israelites, when they come again to possess it? The scriptures, which cannot deceive, have not excited expectations merely to disappoint and deceive these people. See furthermore, Eze. ch. 39, v. 25, 27 and 28; Isa. ch. 2, v. 2 and 3, ch. 60, v. 15, ch. 62, v. 12.

One of the events spoken of in Revelations, ch. 9 and 16, which is itself to be the type of a future one, and of the same character, may signify the mischiefs which the papal usurpations would bring upon mankind at a future time; and to give some representation of the tremendous contests which were to precede the decline of papal power; and those also, which were to precede the final re-establishment of the Jews in their own country. Let us read this chapter, and then turn for one moment to the seven crusades between the years 1096 and 1270. The first crusades were composed of troops from great part of Europe, originally settled by Tartar tribes, the offspring of the ancient Scythians. They were incited by the pope against the followers of Mahomet. The design was approved of and encouraged by the council of Clermont, which the pope convened, composed of cardinals: and also, 13 arch-bishops, 125 bishops, and 400 mitred prelates. Returning from the council to their diocesses, they preached the deliverance of Jerusalem, which had been subdued by the Mahometans, and thousands declared with one voice, that it was the will of God, They assembled and marched from the Rhine and the Danube to Constantinople, thence into Bythenia; their cavalry consisting of 100,000 fighting men, followed by 600,000 pilgrims, able to bear arms, besides the priests and monks, the women and children, and six millions in Europe had assumed the cross which they had attached to their garments, and made the vow to accomplish the deliverance of Jerusalem. Hungary and Bulgaria were whitened with their bones. Their van guard was cut in pieces by the Turkish sultan, and 300,000 perished by war, fatigue, and disease. Myriads survived and pressed forward. Europe seemed depopulated, and its inhabitants hurled upon Asia. At the siege of Nice a greater number appeared than ever before had been gathered upon any occasion. They came from France and the low countries, the Rhine and Apulia, and some from Spain, Lombardy and England, from Ireland and from Scotland—famine attacked them in

Syria; they were reduced to eat human flesh. After halting in Nocomodia, they passed in successive divisions through the limits of the Greek empire, and commenced the siege of Nice. On their march through Phrygia, Solyman attacked and threw them into confusion. They were rallied and fought again, and defeated his army, and pillaged his camp. They continued their march, oppressed with intolerable thirst; ascended Mount Taurus, took Tarsus, and Malmestra, and Antioch, in succession, where they slew 100,000 Mahometans, and again after some days, defeated 600,000 Tartars and Arabians. There they wastefully consumed the rich supplies which had been laid up in the city: famine and disease again commenced. Their 60,000 horses were reduced to 2000. Numbers retired endeavoring to regain their own countries. Desertion greatly prevailed. Again they fought and were victorious. From the unwholesome climate of Syria, and the ravages of another famine, the pestilence again assailed them, and 50,000 pilgrims perished. In the spring they marched to Laodicea, reduced to 40,000 foot and 1500 cavalry. They marched between Libanus and the sea, passed through Cesarea, and through the midland country to Jerusalem, which they besieged and took 460 years after its conquest by Omar. They put to death 70,000 Mahometans; burnt the Jews in their synagogues, and reserved a multitude of captives. The victors ascended the hill of Calvary, and kissed the stone which they were told had covered the Saviour of the world, and bathed in tears the monument of their redemption. And they established and organised the kingdom of Jerusalem in the year of our Lord 1100. When it began to be endangered by the Turks, in the year of our Lord 1147, the *second* crusade sallied from Europe under Conrad and Louis the 7th, and a third in 1189 under Frederick Barbarossa. They moved forward in two columns, the first of 260 000, the second of 60,000 horse, and 100,000 foot, with a train of followers, in all, not less than 400,000; they came from all the countries between Rome and Britain, and from Poland and Bo-

hemia. The third crusade proceeded under Barbarossa, by sea, 15,000 knights and 15,000 squires, 6000 horse, 100,000 foot, and 600,000 pilgrims: the whole of the said crusade consisting of the army and its followers exceeded 900,000 persons. The swarms that followed died in Anatolia of famine, pestilence, and the enemy, and the princes only escaped with some squadrons of horse to accomplish their pilgrimage. The greater part of his army was cut to pieces on the Meander; his independent vassals deserted; and with his hereditary troops he went in a few vessels by sea to Palestine. Louis, with his division, proceeded by land: the Turks encompassed and overwhelmed his army, but a small remnant was saved, and with this he took shelter in the sea port of Silisia. The plebian crowd was left to perish in Pamphylia; and Conrad and Louis met and joined together the relics of their mighty army. They unsuccessfully laid siege to Damascus, and after some time retired to Europe. Barbarossa pressed forward to Iconium, where no more than 1000 knights remained to him; he was drowned in Silisia, his army melted away by sickness and desertion, and his son, with the greatest part of his vassals expired at the siege of Acre. For two hundred years after the council of Clermont, each spring and summer poured forth a new emigration of pilgrim warriors, for the holy land. After the loss of Jerusalem the 4th crusade was undertaken in the year of our Lord 1198. The crusade assembled at Venice, in 120 flat bottomed boats, 240 transports, 70 store ships and 50 gallies, but it was diverted from Syria to Constantinople. In the fifth crusade 20,000 Franks were landed at the mouth of the Nile, took Damietta and were forced by sickness to return home. In the year 1248 the 6th crusade was conducted by Louis the 9th of France, he sailed with 1800 vessels and 50,000 men. He landed and took Damietta in Egypt. His army was surrounded and cut to pieces, and himself taken prisoner. And after sixteen years he once more, for the last time, formed the seventh and last crusade, with 6000 horse and 30,000

foot he embarked and landed near Tunis in Africa; the French fainted and died on the burning sands: St. Louis expired in his last retreat, 25th August, 1270; and his son and successor immediately returned home with his army. In the pontificate of Innocent the third, between the years of our Lord 1198 and 1216, the papal power ascended to its meridian altitude. For eighteen years he exercised a despotic command over the emperors and kings whom he raised and deposed, and over the nations whom he deprived, by his interdicts, for months and years, of the exercise of Christian worship, for the offences of their rulers. In the council of the Lateren he acted as the ecclesiastical; almost as the temporal sovereign of the east and west. He made John of England fall at his feet, and established transubstantiation and the inquisition. At his voice the fourth and fifth crusades were undertaken. 11 Gib. 152. The cross which was commonly sewed on the garment of the crusaders, in cloth or in silk, was inscribed by some zealots on their skin, and a hot iron, or indelible liquid, was applied to perpetuate the marks. 11 Gib. 24; see Rev. ch. 16, v. 2. So many of the first crusade were slain in the plain of Nice by the Turkish arrows, that a pyramid of bones informed their companions of the place of their defeat. There was a column or mountain of bones, deep and broad, and which in the siege of Nice the Franks themselves used as the materials of a wall. These facts, if they can answer no other purpose, will at least inform us what enthusiasm can do, what efforts it can make, and what devastations it can commit. And will teach us at least not to despise as impossible the desolating warfare and carnage which the scriptures teach us to expect in the latter days, and which the false religions of the earth may again excite in their last struggles for existence.

CHAPTER XV.

OF MELCHIZEDEK.

HIS father or mother are not known, nor who made him high-priest but God. He has no successor; he was acknowledged by Abraham a righteous man, of perfect faith, after he had vanquished the plunderers of Sodom; he is a type of Christ. 'The 7th year of rest is a type of the Millennium; and the day of convocation prefigures the beginning of a new order of things. 'The inner sanctuary of the temple represents Heaven, after we have passed through the appointed trials before we enter into it; and none to enter but the high priest, shows us Christ who was to go before into Heaven. 'The porch of the temple represents the place of entry into religion, and the steps of the porch the means by which one becoming devoted to God gradually ascends to a view of that state of exposure from which he passed to the medium, through which he is conducted, by the doctrines of the apostles, represented by the candles on the sides of the walls to the place of his final destination. The altar before the steps signifies, that by devotion and the sacrifice of worldly attachments, we are enabled to ascend the steps; and by the unspotted lamb to be sacrificed on the altar: the laying of hands upon him, whose bones are not to be broken, is signified, that upon an immaculate mediator, our sins are to be placed, for which he shall be sacrificed as a substitute, not as a criminal, whose bones, by the Hebrew law, were to be broken. That our means of going through the porch, and through the temple to the sanctuary are to be founded upon and to be procured for us, by the sacrifice of a meek and pure being, whose blood is to purify us and to confirm us in the struggle, to ascend till we reach the sanctuary, where is the bread of life, the strengthener of holiness, which is to rise like incense for ever, in presence of the Redeemer; and where also is the light of seven candles, or in other words, the light of perfection, to illuminate

those who dwell there, when the light of the sun shall shine no more. See 2 Chron. ch. 4, v. 7; Gen. ch. 14, v. 18, 19 and 20.

When we consider that these types are prophecies of things that were to come, and when we perceive that they have come to pass exactly as the type foretold, can we at all hesitate to believe that the ancient book in which we find these predictions was indited by divine inspiration; and that there is a foreknowledge looking into futurity, as clearly as we can look into things that are past? Let us continue the parallel between Christ and Melchizedek a little further. As Christ was, so was he the king of Salem, which signifies *peace*. As Christ was a high-priest appointed of God, so was he. As Christ was without father according to the flesh, so was he. As Christ gives the cheering doctrines of christianity to the vanquisher of sin, so did he give both bread and wine to Abraham as he returned from conquering the plunderers of Sodom. And as Christ meets and sustains the fatigued man coming to his temple, so did Melchizedek meet and encourage Abraham. This is one of the earliest prophecies to be found in the world. How wonderfully did it foretel and show us beforehand the qualities of that great king of peace who was afterwards to appear? This prophecy was made nearly 2000 years before the accomplishment of it. Christ came in the midst of profound peace, such as the world had never before seen. And when, after the mighty struggles that were made in the year 1800, and subsequently thereto, that relic of war which came from it, and is yet acting, shall cease, and universal peace shall prevail for a season, there will be another ti me of peace, probably in which the glorious effect of evangelic truth will be demonstrated to the universe.

CHAPTER XVI.

THE JEWS, A PROVERB.

"AND thou shalt become an astonishment, a pro.
"verb, and a by-word, among all nations whither the
"Lord shall lead thee." Deu. ch. 28, v. 37. And what now are the proverbial phrases of the present age? Rich as a Jew, stingy as a Jew, griping as a Jew, as hard as a Jew, as unfeeling as a Jew, a very Jew, the Jewish dog, the liver of a Jew, the heart of a Jew, the conscience of a Jew, he is a Hebrew Jew. How can you explain the precise exactness of present circumstances with this prophetic sentence?

CHAPTER XVII.

THE DAYS OF DESOLATION.

"AND he said unto me, unto two thousand and three
"hundred days, then shall the sanctuary be cleansed.
"And he said, behold I will make thee know what
"shall be in the last end of the indignation: for at the
"time appointed the end shall be. And his power shall
"be mighty, but not by his own power: and he shall
"destroy wonderfully, and shall prosper and practise,
"and shall destroy the mighty and the holy people. And
"through his policy also he shall cause craft to prosper
"in his hand; and he shall magnify himself in his heart,
"and by peace shall destroy many: he shall also stand
"up against the prince of princes, but he shall be broken
"without hand." Dan. ch. 8, v. 14, 19, 24 and 25.

Here is described the several empires under which the Jews are to come by conquest, under some of which their temple is to be re-built and their sacrifices and religious ceremonies are to re-commence, but still subject to be discontinued by the government to which they are,

from time to time, to be subject. And with respect to the temple and nation, they are to be at the mercy of other nations, till 2300 years from the period aforesaid. Now it was in the year 445 before Christ when Jerusalem was re-built, and as many years added thereto as will make 2300, will be the time for their national independence and sovereignty again to revive, which leads us to the year 1855, and indeed to a shorter period, if we allow for the difference between a Julian and a prophetic year; and will reduce the time to 1831, for the restoration of the Jews to the full enjoyment of their country, laws, religion and independence; and for the end of that indignation and hatred which the nations of the world have hitherto been actuated by against them.

Here is another calculation: The 2300 years must end at the same time that the 1260, and which are spoken of, Dan. ch. 12, v. 7, ch. 7, v. 25; Rev. ch. 12, v. 14, ch. 12, v. 6, ch. 11, v. 2 and 3, ch. 13, v. 5; for they both relate to the same event. If it can be ascertained at what period either computation commences, the other can also be ascertained. In Dan. ch. 9, v. 24, is a vision of 70 weeks, or 490 days or prophetic years, ending at Christ's death. The above calculations speak of 3 years and an half, 42 months, and 1260 days. From the commencement of the year 490, last preceding the death of Christ, to the year 1818, first deducting 33 years and six months, Christ's life, will lead to the years 1784 and 490, making 2274 years, to which add 26, and the 2300 will be completed in the year 1844, from that take 1260 years, and there remains 584 from the commencement of the year 1260; and some where about that period the papal doctrines were established. It is then supposed by this calculation that after this 75 years will be employed in cleansing the sanctuary; Dan. ch. 12, v. 11, 12 and 13, and then commences the Millennium, which will be in the year 1919.

Another calculation: 575, multiplied by 12, is 6900, lacking 95 years and 10 months to the year 6995 and 10 months; add the one-fourth of the days for six hours,

make 4 years, 10 months and 7 days coming to 7000; deduct 6897 from 6900, the difference is 98 years; from 6900 deduct 985, leaves 5915; deduct 4000, leaves 1915 years; deduct 1818, leaves 97 years; to the end of popery, from 1818, is 80 years; to the end of 6000 scriptural years, or 94, the difference is 13 years, which allow for the disorder that is to ensue after the expiration of the Millennium, and both will be at the same period.

Another calculation is that made by a time, times and half a time, 42 months, 1260 days; 1260 years from the Hegira of Mahomet, which was in the year 622, the Mahometan power will fall in the year 1882, the amount of 1260 added to 622.

Another calculation by Mr. Lea, made in the year 1677: Twelve hundred and sixty years, beginning in the year of our Lord 476, comes to 1736. He then says, after the great conflict with the papal powers in the west, will begin the stirs and commotions about the Jews and Jerusalem in the east. If then to 1736 we add 30 more for the 1290 days, they come to the year 1766. But the times of perplexity are determined in Daniel to last 45 years longer; if then we conjoin these 45 to 1766, it will produce 1811 years for the times of happiness to Israel. Dan. ch. 12, v. 11 and 12.

Other nations have expected the age of rest, as well as ourselves. The Sybils existed and wrote their oracles in the time of Tarquin, and before, at least 513 years before the birth of Christ. If it be said that the daughters of Berosus, the Chaldean historian, came to Greece and settled there, and afterwards came to Italy and settled there, and that these oracles are derived from the writings of Isaiah, which Berosus either gave to them or instructed them in; then this (to say nothing of the anachronism) admits that the book of Isaiah was written a long time before the days of Tarquin, and of course before the events predicted in them. Such as the fall of Babylon; the capture of Jerusalem. The necessary consequence of this admission is, that the book of

Isaiah is by divine inspiration. On the other hand, if it be said that the Sybils did not get them from Isaiah, then it is wonderful and confirmatory of the latter book. That a matter of so much importance hath been communicated to different nations, through different channels, and in such a way, as to impress upon all of them a belief of the future accession of the peaceable ages, as a sacred truth, the evidences of which were to be preserved by the care and at the expense of the government. How comes all this without any previous concert? Surely the answer cannot be mistaken. The same conclusions also follow from many different sources. Dan. ch. 12, v. 11 and 12. "And from the time that "the daily sacrifice shall be taken away, and the abomi- "nation that maketh desolate set up, there shall be a "thousand two hundred and ninety days. Blessed is "he that waiteth and cometh to the thousand three hun- "dred and five and thirty days. v. 7; And I heard the "man clothed in linen, which was upon the waters of "the river, when he held up his right hand and his left "hand unto heaven, and sware by him that liveth for "ever, that it shall be for a time, times and an half; and "when he shall have accomplished to scatter the power "of the holy people, all these things shall be finished." A time is either a week of days, or of years, or of centuries, or of Mellenaries. If relative to a space of more than centuries, it means a week of centuries; if of a time less than a century, it means a week of years; as of 70 weeks, in Dan. ch. 9, v. 24, which there means 7 times 70; if relative to a time less than 7 years, it then means a year, as in the case of Nebuchadnezzar's insanity: ch. 4, v. 23 and 24; where days, exceeding 1000 are spoken of, years are meant, as all agree to be the case with the 1260 days in the Revelations. What then is the duration of time spoken of by Dan. ch. 12, v. 11 and 12? It signifies 700 years; twice 700, and the half of 700, in all 2450, commencing with the time of the vision, which is 534 years before Christ; add 534,

before Christ to 1818 after, makes 2352; 98 more, or the year 1916, makes the year 2450.

The Jews having been dispersed by the Romans, after falling under their power, next fall under the power and persecutions of the Mahometans, (5th Gibbon, 189, 190, 191, 196 and 259,) who subverted the authority of the Romans in Judea. Heraclius, the Roman emperor in the east, who reigned from the 5th of October, 610, to the 11th of February, 642, was defeated and expelled from thence by the Saracens. But for whose abominations the true religion would have made its way and would have effected the conversion of the Jews. These occurrences delayed that event, which finally is to cause their restoration. Counting the era of Mahometanism from the year of our Lord 609, then 1290 years from thence, will be completed in the year 1899, corresponding in scriptural computation, which is 360 days to the year, with the year of our Lord 1874, which is in the 56th year from this time. And in 45 years next after will end the 1335 days which Daniel speaks of in the year 1919. What a concurrence of results from different computations! Appearances on earth, in the Heavens, and calculations upon every prophecy, all concentrate within the compass of a few years. The American revolution brought forth the freedom of body and mind, and the emancipation of conscience. Also, an uncontrolable scope to all speculations, tending to the improvement of our condition. The French revolution sprang from, and immediately succeeded to it. Its spirit was the same. The uncommon wars carried on, in consequence of the revolution, unfettering the consciences of men from the shackles of religious intolerance and of ecclesiastical despotism, which had for so many ages tyrannized in Europe, were consequences which ensued. The free exercise of religion, in its primitive simplicity, was secured. In this view nothing has ever occurred in the annals of mankind of greater moment than this revolution. It was an indispensable prelimi-

nary to the successful progress of gospel light, and to the general conversion of the world. When will be extinguished the wide spread knowledge of the rights of men, which emerged from the efforts of political fanaticism and infidelity which so eminently distinguished those times? Providence brought good out of evil, and wisdom from the extravagances of insanity. When will be forgotten the value of religion, the diabolical nature of infidelity, and the preference that ought to be given to the laws rather than the enthusiastic zeal of men in power, however devoted they may be to the public welfare! Connected with the French revolution, was an extraordinary elevation and dethronement of princes. The almost unlimited destruction of men. Then follow simultaneously the comet, the earthquakes, the expulsion and extraordinary preservation of the French ruler. Efforts never before equalled for spreading the gospel. A general concurrence in suppressing the trade in slaves. A sedulous anxiety to render slavery less abject. A vast, and as it were, sudden increase of arts and knowledge. The many phenomenas we are lately presented with, all crowded together in the compass of a few years. Do they not intimate that this is an age such as never hath been, and that succeeding ages will be not like those which have passed away. Under such circumstances it is not strange that trouble or anxious curiosity falleth upon some, regarding the things that are coming. Is it not to be expected that something uncommon is at hand?

CHAPTER XVIII.

OF THE BEAST WITH SEVEN HEADS.—*Rev. ch.* 13.

ROMULUS, the founder of Rome, began the building thereof 753, some say 748, years before the birth of Christ. The Revelations were written in the reign of

Nerva, the 10th Roman emperor who succeeded to the empire, 848 years from the foundation of Rome, or in the time of Domitian, the immediate predecessor of Nerva, who began his reign in the year from the foundation of the city 833, corresponding to the year of our Lord 80; the year 848 corresponding with the year of our Lord 94. St. John died in the year of our Lord 99, on the 27th of December. Rome had lasted for seven centuries before the birth of Christ, and was built on seven hills. These hills are seven heads; the ten emperors are ten horns, having crowns or sovereign power. Her power was to last 42 months, which, calculated as the 70 weeks were in Daniel, ch. 9, v. 24, each day to be taken for one year, will make 1260 years, calculating from the birth of Romulus, who was the first sovereign of Rome, and enjoyed that dignity before the foundation of Rome, to the overthrow and defeat of Romulus Augustus, in the year of our Lord 479, by Odoacer, there will be 1260 years; allowing to Romulus the age of 28 before he formed the constitution. And indeed he established its polity, and gave his name to the city, but the beginnings of it were anterior to this period, and were made by the Etrurians, counting either way, 1260 years elapsed to the resignation of the government in the time of Romulus Augustus, by the Roman Senate; 5 Gibbon, 311, 6 Gib. 226, 7 Gib. 389. Emigrants from Asia and Greece came into Latium, a name signifying a place of concealment, names similar to which have been sometimes given in America, to the first settlements of a country. They came from beyond sea and by sea, and therefore may be said to have come up out of the sea. They or their descendants built the city of Rome, and first inhabited it. The empire which arose from these beginnings, was composed, like the spots of the leopard, of many conquered tribes and nations, which were incorporated with the Roman people. Its progress, like the motions of the bear, was slow and gradual, but the genius of its policy was bold and threatning like the lion. Rome became the mistress of the world, and governed

all nations either by direct legislation, or the terror of her name or influence. After leading into captivity for a great length of time, and dragging at the chariot wheels of her triumphant generals, the unfortunate chiefs of nations they had conquered, Rome herself was at length taken and plundered by Alaric, in the year of our Lord 410, and in part was then burnt, and many of her citizens were led into captivity; and finally she lost all political power, on the dethronement of Romulus Augustus, who seems to have received his name under the direction of Providence as an omen, that in him were to be extinguished the Roman system of policy, instituted by these two great founders. And with them the extinction of all political grandeur and government.

But after this there arose out of the relics of Roman greatness, another power deriving its origin from the concessions of princes, and therefore may be said to have come up out of the earth. Its beginnings were low and humble. The Bible and the Testament were its rulers, and these were the strength of its doctrines, the two little horns of the lamb. But in process of time the father of the church assumed the authority and tone of the most potent monarch upon earth. He cursed with anathemas whom he pleased. In the name of God he forgave sins, and in his name gave indulgences to sin; excommunicated princes; absolved their subjects from allegiance to them, and terrified whole kingdoms by denunciations of divine wrath. 1 Rob. His. Ch. V, 128. This new ecclesiastical empire revived the unlimited power of the politic one which had received a deadly wound from the sword of Odiacer, in the time of Romulus Augustus, and thus its deadly wound was healed. Rome again assumed an universal sovereignty, and the pope exercised the power of the first beast before him. The pope claims power over the whole earth as the successor of St. Peter, and as such, the representative and vicegerent of Christ upon earth. By virtue of this prerogative he disposed of all new discovered countries. 2 Rob. His. Am. 34; 2 vol. of Ward's Law of Na-

tions, 48 and 71. A mark made upon the forehead and right hand, was a mark set upon their subjects by some of the ancient Greek nations. The Athenians and Spartans both impressed a mark upon the foreheads of their slaves, and a mark in the hand of a soldier. 4 Rob. 145. The pope gave permission to Venice to trade with the Mahometans, without which license she could not have traded with them. Rob. Ind. 109 and 221. The like concession was made to the Portuguese by Nicholas 5th, Martin 5th, and Eugenius; and thence the term signified subjection, which may be the same it is here used in. But more particularly the subjects of this ecclesiastical sovereign were distinguished by the sign of the cross made upon their foreheads in their baptismal initiation, or perhaps upon the hand. No wonder also if it refused, or conceded the right of trading to infidel countries, or of prohibiting the unholy Gentiles from carrying it on in Catholic countries. The number of the beast's name is the index of the time when the principles of the Roman church were to be established, which carried the power of the church to such an amazing extent. These principles were avowed in the year 656 by pope Martin and his Lateran council; 8 Gib. 332, note 104; and were adopted and acted upon, and assumed their form, complexion and standing in the year 656, at the accession of Vitalianus. He excommunicated Marcus, the arch-bishop of Rovenna, between the year 655 and 669; supposed to be in 666, or in 660, which is equal, in true computation, to 666, for our era begins 6 years too late. His claim of supremacy was confirmed by the council of Constantinople, in which pope Agatho presided, who ordained that the papal sanctions should be as firmly kept as those of the apostles. This council sat in the year 680, and confirmed the doctrines of the Latin church; which pope Martin had failed in, and was banished for it in the year 655, but were re-asserted by pope Vitalianus between the years 655 and 669. When 1260 years shall have elapsed, from the year 666, it is now not difficult to conjec-

ture, considering the events connected with the 2d of February, 1808, and the 21st of June of the same year, and the Concordate, what will be the situation of the ecclesiastical sovereignty of Rome. The Catholics invented gun powder and artillery in the year 1330, and fire arms, which the savage nations of America and others took for lightning and thunder from Heaven. The resemblances between temporal and ecclesiastical Rome, of which the latter is an image, continue throughout. The papal government, subverted by Bonaparte, and his dominions taken away by a decree of the French nation, is another verification and realization of the emblem. The political head that was wounded mortally in the year 476 or 479, in the time of Romulus Augustus, is again realized by the ecclesiastical head wounded mortally in the time of Bonaparte, but again healed. The diminished and diminishing lustre thereof will continue for a few years and then will fall for ever. See the Concordate between Bonaparte and the pope, in Vanness's history of the life of Bonaparte.

I will now add, with respect to the 1260 years, which it is believed ancient Rome subsisted in its independent and unconquered state, what Mr. Gibbon says in his 6th vol. page 403, of the fall of the Roman empire. He calculates that it took place about five centuries after the commencement of the christian era, when the fourth kingdom, spoken of in Dan. ch. 2, v. 31 and 40, which was strong as iron, and like iron had broken in pieces and subdued all things, was itself disrobed of its glory, and subjected to the dominion of foreigners. Rev. ch. 13, v. 10: "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed "with the sword." Alaric, in the year 408, besieged it, and withdrew for 5000 pounds of gold, 30,000 of silver, 3000 pieces of fine scarlet cloth, and 3000 pounds weight of pepper. 5 Gib. 294 and 295. He returned, A. D. 409, and made Attalus emperor, who dying, he returned again, A. D. 410, and entered the city 1163 years after the foundation of Rome. 5 Gib. 311. The

streets of the city were filled with dead bodies. 5. Gib. 314. The slaves fell upon them to the number of 40,000, and slaughtered them; matrons and virgins were violated; they took the costly furniture; the side-boards of massy plate; the variegated wardrobes of silk and purple; the statues were melted for the sake of the precious metals, and the vases were shivered into fragments by the battle axe, and hidden treasures were discovered by torture; part of the city was burnt; 5 Gib. 318; and the forum was levelled with the ground, and multitudes were reduced to captivity, or sought safety in exile. The captives who were not redeemed, were sold, and the public calamity of Rome and Italy dispersed the inhabitants to the most secure and the most distant places of refuge. Great numbers concealed themselves in the neighboring woods and islands; many senators fled into Africa, and many of the noblest maidens of Rome were sold in matrimonial prostitution to Syrian merchants. 5 Gib. 321. The Italian fugitives roamed through Egypt and Asia. The evils which Rome had inflicted for 1163 years, without remorse upon all nations within her reach, were now retaliated upon her, and the cup of her afflictions was drunk to the bottom. And again, in the year of our Lord 455, Rome was taken by Genseric, with an army of Vandals and Moors from Africa; during fourteen days and nights the pillage was industriously continued, and the city was exhausted of all its treasures. The holy instruments of Jewish worship, the gold table and the golden candlestick, with seven branches, which had been deposited in the sanctuary of the temple of Jerusalem, and which had been displayed to the people of Rome on the triumph of Titus, were now transferred, four hundred years afterwards, to the shores of Africa, and thence in the time of Belesarius, the general of Justinian, who took Carthage, A. D. 534, were deposited in the christian church of Jerusalem. 7 Gib. 194. Many thousands of the citizens, reduced to slavery, were transported with the conquerors. Rome was taken by the Goths under Totela, and re-taken by Narses the eunuch,

the general of Justinian. In short, in the reign of Justinian, it was five times taken and recovered; in 536 by Belesarius; in 546 by Totela, in 547 by Belesarius; in 549 by Totela, in 552 by Narses. How precisely is the decline and fall of this empire represented in the Bible, when it describes the nation of the Hebrews from the beginning to their final overthrow and dispersion. What an exact picture of man did it give, long before man was known to himself or had any conception of his own virtues or depravities! This sacred mirror reflected a knowledge of himself, which showed him the way to grow in virtue, and to escape from the evils of vice. When it is considered that St. John, the writer of the Apocalipse, died in the year 99, after the birth of Christ, and wrote his Revelation about six years before, in the time of the hateful and impious Domitian. And when we reflect, at the same time, that Rome, for 849 years, had continued to extend her conquests and her power, and was then in the most flourishing condition, it cannot but seem astonishing that he should have been acquainted with her impending ruin, and that he should have proclaimed it in a way so precisely accordant to that which Daniel had published concerning the 1260 days, and to that which afterwards actually happened. See Rev. ch. 11, v. 2 and 3, ch. 12, v. 6 and 14, ch. 13, v. 6; Dan. ch. 7, v. 25, ch. 12, v. 11 and 12. And no sooner was the prophesied destiny of Pagan Rome acomplished, somewhere about, or soon after the end of 500 years after the birth of Christ, than the new ecclesiastical empire, or second beast, sprang up; for in 666, in the time of the emperor Phocas, were planted the first seeds of papal supremacy, which afterwards grew to such enormous bulk.

When Rome, through the medium of luxury, approached to the period of desolation, she exchanged her vigorous institutions for the name and the shadow of them; her consuls dwindled and existed but in name, until in the 13th of Justinian, in the year of our Lord 541, that title finally ceased; and the senate losing at last

the dignity, which long usage and popular veneration had annexed to their rank, finally expired, after a period of 13 centuries, in the year of our Lord 852. Mr. Gibbon, though he always in his narrations, regards truth with the most exact scrupulosity, is never inclined in his reflections, to say much, if any thing, in favor of the christian religion. Even from him it has escaped, in remarking upon historical facts, that after Rome had lost her legions and her provinces, the genius and fortune of the popes again restored the supremacy of Rome. 9 Gib. 131. When again she attained her highest ascendancy under the popes, Europe was divided into the kingdoms of France, England, Scotland, Castile, Aragon, Navarre, Sweden, Denmark, Hungary and Sicily. 10 Gib. 310. This division was completed in the year of our Lord 1139, when Rome, on her seven hills, again dictated to prostrate Europe the measures of her creed and politics.

Truth has drawn from the elegant historian, of the decline and fall of the Roman empire, reflections which are in exact concordance with Dan. ch. 7, and the Revelations above cited. He has stated in one part of his writings, that the auguries had fixed the duration of Rome's temporal power to the 13th century. 6 Gib. 142. He says also, that it did expire after the completion of five centuries after the christian era, 6 Gib. 228, 403 and 407; and was restored again to honor and dominion by the papal supremacy, 8 Gib. 161; 9 Gib. 131, 10 Gib. 185; and upon this circumstance he remarks, that Rome seemed destined in every age to rule over the earth, 11 Gib. 141; and that popery has succeeded to the throne of the Cæsars, 2 Gib. 407. These are reflections made by a very learned and sensible unbeliever. They are correct emanations from established facts. If we bring them into comparison with the scriptures we are now speaking of, how forcible is the testimony of this unwilling witness, in favor of the prescience of these writings.

The papal supremacy, when established over ten kingdoms, had also acquired a temporal sovereignty over Rome, Rovenna and Pentapolis; 9 Gib. 156 and 157; 12 Gib. 387 and 388. In the year of our Lord 1500, the ecclesiastical state extended from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po. The true theology which acknowledged but one God, was known in the time of Daniel, 558 before Christ, only to the small remnant of surviving Jews, who after the Babylonish captivity, in the year 606 before Christ, had been dispersed into various countries. They were destined to cherish and preserve it, till it should spread over the whole earth; as it was to be affected by the great monarchies of the earth, the Babylonian, Medea, Greek and Roman: these are described, Dan. ch. 7; next the coming of Christ, v. 13 and 14; next the papal power, 20, 21, 23, 24 and 25; finally the pulling down that and its duration, v. 25 and 26; and the universal prevalence of the christian religion, v. 27 and 28. Rev. ch. 11 and 16, lay before us the transactions which are to precede and in part to effect the overthrow of papal power, which is to serve as an introduction to the great Sabbath pourtrayed in the ancient Sabbatical institutions. The prophecy being first fulfilled in the establishment of papal power, is again to be fulfilled in a similar state of things preceding its downfal, and is, in reality, a prophecy of both.

CHAPTER XIX.

OF THE SEPTENARIES.

THE seven stars indicate the seven days in which creation arose and God rested. The sun is an emblem of his intelligence, and the moon of his benevolence. Hence time is divided into sevens, and the planets are of

that number. Much of prescience is hidden in that number. Seven days make a week. Seven years make a time. Every seventh year is a time of rest; and seven times seven years bring on the jubilee. The flood commenced in seven days. The earth was covered in seven days. Noah put out the dove at the end of each seven days. There were seven year's famine in Egypt. The seventh day is the Sabbath. Seven day's feast of the passover. Seven days of purification. Seven times sprinkling of the blood of the sacrifice. The seven altars of Babylon. The seven bullocks and seven rams. The fire seven times heated for Shadrach, Meshach and Obednego. Nebuchadnezzar insane for seven years. Seven times passed over him. The seven lamps for the tabernacle. The seven churches in Asia. The seven golden candlesticks. The seven spirits of God. The seven angels. The book with seven seals. The seven vials of wrath. The seven last plagues. The seven years that Jacob served for his wife. Seven years the temple of Solomon was building, it was dedicated in the seventh month. The ark of the covenant remained seven months with the Philistines. Job fasted seven days, with his three friends. The seven lamps of the golden candlestick. The release of debts in the seventh year. The feast of seven weeks. The feast of seven days. Seven days' feast of the tabernacles. At the end of seven years all Israel was gathered together to hear the law read. The seventh month and tenth day of the month is a Sabbath of rest. Seven days' feast of unleavened bread. The seven days' offering made by fire. The holy convocation on the seventh day. A new meat-offering on the day after seven Sabbaths shall be completed, which also was a holy convocation. The Sabbath in the seventh month. The atonement on the 10th day of the seventh month, and an offering made by fire. The feast of tabernacles for seven days, beginning on the 15th day of the seventh month, and on the 8th day the holy convocation. The seven days' feast in gathering in of the crops, beginning on the 18th day

of the seventh month. And seven days' dwelling in booths. After the completion of seven times seven years the jubilee commencing on the 10th day of the seventh month, and the year of jubilee is the year of redemption.

Some great event is signified by the intermediate ceremonies, commencing and terminating in sevens. It is obstinate blindness to say that all this means nothing, and is merely accidental.

Tens of sevens also have a mystical meaning. Between the burning of the temple of the Babylonians and the re-building thereof, were seventy years. On the body of the candlestick in the sanctuary were seventy representations of pomegranates, knops and bowls. The family of Israel who went into Egypt were seventy; seventy were the elders instituted by Moses, and seventy years intervened between the birth of Christ and the burning of the temple by Titus. The completion of 70 is the final period. Ten times seven is seventy; ten times seventy is seven hundred; ten times seven hundred is seven thousand. Are not here the seven heads and ten horns? The completion of six is the beginning of rest, or the seventh portion of time. The seventh day, seventh week, seventh month, seventh year and forty-ninth year, are symbolical representations of some great Sabbath which we have not yet seen. The completion of ten times seven seems to be a period of calamity. The family of Jacob, seventy in number, went in great distress into Egypt, and at the end of seven times seventy their descendants came off in great affliction; and man's life is threescore and ten. Ten times seventy after the birth of Christ, the temple was destroyed, and Jerusalem also. Consider the ten Sabbatical years are in seventy, and 100 Sabbatical years in 700, and 700 Sabbatical years in 7000. It is not impossible but these may be the great Sabbath and time of rest which so many sevens in the scriptures are intended to symbolize.

And now let me here insert what a learned society in Europe published near a century ago.

The teeth spring out at the seventh month; they shed and are renewed at the seventh year; at fourteen is the age of puberty; and at three times seven the beard springs forth; at four times seven growing ceases; at five times seven a man is fit for marriage or war; at six times seven he is wise or never; at seven times seven he is in highest perfection; after which he grows old and changes by sevens or Septenaries, till he has accomplished the years of his life, which Hippocrates divided into seven ages. God sanctified the seventh day by his own rest; and all nations measure their time by seven days or weeks. Enoch, the seventh after Adam, was translated into Heaven. Christ is the seventy-seventh, in a direct line from Adam. He spake seven times on the cross, on which he was seven hours. He appeared seven times, and after seven times seven days sent the Holy Ghost. In the Lord's prayer are seven petitions contained in seven times seven words. The Apostles chose seven deacons.

In the Apocalypse are mentioned seven seals of the book, seven horns of the lamb, seven eyes, which are seven spirits of God sent throughout all the earth; also are mentioned seven heads, seven questions of the dragon, seven heads of the woman, which are seven hills, seven kings, seven angels, seven trumpets, seven vials, seven plagues.

The scriptures mention seven resurrections with that of our Saviour. The first, of the widow's son of Sarepta, by Elias; the second, of the Shulamite's son, by Elisha; the third, of the soldier who touched the bones of that prophet; the fourth, of the daughter of the ruler of the synagogue; the fifth, of the widow's son of Nain; the sixth, of Lazarus, and the seventh, of our Lord. Samuel is a word composed of Hebrew letters, which signify seven; whence Hannah, his mother, in her thanks to God, saith that the barren had brought forth seven. Solomon spent seven years in building the tem-

ple. Seven months for the building of the tabernacle, which completed the first year of the exodus of the Hebrews. The walls of Jericho fell down at the sound of Joshua's seven trumpets, after the Israelites had gone seven times about on the seventh day. There were seven years of plenty and as many of famine in Egypt. There were seven lamps in the tabernacle, typifying seven gifts of the spirit. The Jews eat unleavened bread seven days, and as many celebrated the feast of tabernacles. They let their land rest every seventh year, and after seven times seven had their jubilee. This number, say they, is by some justly esteemed the knot or principal bond of all things, and the symbol of nature.

Will not the seventh Millennium be also a time of rest? Will not the completion thereof be the consummation of all things? After the seven portions of time, emblemed by Joshua's seven trumpets, one of which is now blowing, as some suppose, then it is not impossible that the globe, emblemed by Jericho, may fall as the walls of that city did, and be consumed by fire; when the trumpets of Christ shall blow, and the army of his saints shall follow him, coming as the Israelites did to take possession of that promised land abounding with every good thing. Have you not often, on the Sabbath day, on seeing all you meet cleansed by oblations, and covered in neat and clean clothing, and free from labor and toil; seeing also the beasts of the field enjoying their repose, felt your heart to be affected with indescribable delight? When still further, you see the inhabitants of the neighborhood all meet and join in a hymn to Heaven, has it not filled your soul with solemn sweetness and delightful melancholy? If all these feelings shall be amplified in the time of the great Sabbath, in proportion as a thousand years is to one day, and a thousand times as much light is to that with which you compare it, what must the human heart experience when the realities of which, what we see are but the prefigurations, shall arrive, and when will be given to man,

that which, under the directions of Him, who is no deceiver, man has prayed for nearly 1800 years, "thy "kingdom come, thy will be done on earth, as it is in "Heaven," under the directions of Him who hath said, "seek and ye shall find, knock and it shall be opened "unto you." When the 7000th scriptural year will commence, as stated in another chapter. It begins when 6000 shall be completed. Seven thousand of scriptural years end on the solar year 6900. So will the 12th revolution of the great comet. What will be the position of the earth at that time, relatively to that part of its orbit the comet may cross in approxamating the sun, I know not. The seventh Millennium then will commence 88 years from this time; 6900 divide into 7 parts, makes 985, which multiply by 6, makes 5910, from which deduct 5822, the present age of the world, and there remain 88; and about the same time, or a little sooner, will end the 1260, which allowing the difference between scriptural and Julian years, will be completed in 1249 years; from the end of 666 scriptural years, equal to about 660 years of the Julian calendar, and deducting 6 years for the error in the vulgar era, will be 654, which added to 1249, will end in the year 1903, or 85 years from this time. If it be true, that the seventh Millennium will be a time of rest or peace, then in less than 88 years from this day will be the restoration of the Jews, the abolition of papal supremacy and the great earthquake, preparations also for the extinction of war and preaching of the gospel to all nations. The enfranchisement of all mankind, and the morning of the great Sabbath; the end of the seventh Millennium, according to scriptural computation, will commence about the year of our Lord 1911, and will end in the year of our Lord 2956. Whether like the seventh day, seventh month and seventh year, it will be a Millennium of rest and peace to the world, Rev. ch. 20, v. 6 and 7; and whether after the expiration thereof, the year of redemption will come, as mystically intimated by the year of jubilee, is for those who believe in the scriptures to con-

template. These prefigurations certainly tally with that part of the Revelations which predict the incarceration of impiety for 1000 years. The disuse of war and violence precede those times, and righteousness descending from Heaven will govern on earth. The radical extremes of the aurora of this day, do they not begin to shoot above the horizon? Do we not perceive them through the dimness of the retiring night? Printing, the art sent down from Heaven to realize the divine promise of sending the gospels into all nations, is at this time issuing of thousands and tens of thousands of Bibles and Testaments to all nations and tongues and people. And the compass, sent down also to co-operate in this great work, stands ready to waft them to every shore. Commercial intercourse conquers the prejudices of foreign nations, and prepares them to receive and to read those books, and philanthropy begins to spread the wings of the cherubims over the mercy seat. The darkness of slavery, like spirits of the night, flees away. The astonished eye of wonder gazes at the unfolding mysteries of Heaven. Soon, it is believed, will the time come, when those who are the most favored of Heaven, will, in gratitude to God, grant to others what, with many manifestations of providential interference, hath been granted to them. Then would its chief blemish be removed from the picture of humanity. And then would be known by experience this fundamental truth, that nations cannot be happy without doing justice to all men. Now is the time when an invisible worker upon the understandings of men, points the expectation to the access of extraordinary events. The train which hath been preparing for ages, seems as if it was almost ready to connect with its object. Is not this the morning-star which precedes the day of this Sabbath?

All nations, from times of the highest antiquity to this day, have measured time by seven days. The Israelites, Egyptians, Indians, Arabians, Romans, Gauls, Brittons, Germans and the Americans. For this statement I have the authority of the president, Mr. De Go-

guet, in his book called the Origin of Laws; Selden of the Law of Nature and Nations, b. 3, ch. 17; Memoirs of the Academy of Inscriptions, tome 4, p. 65, and the Spectacle of Nature, tome 8, p. 53. It is probable, also, that Mr. De Clavigero hath stated something on this subject, vol. 1, p. 288. Perhaps, also, something may be said concerning it in the Encyclopedia of Arts and Sciences. See also Gen. ch. 29, v. 27 and 28. Why have all nations classed seven days together? Why not 10 or 5 or 6? This similarity is not the effect of accident, but is attributable to some great cause from whence they have all derived it. If it came to the latest of the ancient nations from the former, then whence did the former get it? Not from the writings of Moses, because these writings were not of any authority, except with the Hebrews. And because Moses himself uses the term as in common use and of well known signification, Gen. ch. 29, v. 2 and 28; which is the oldest book in the world, being 544 years older than Homer, who lived in the year before Christ 907, and 144 before the foundation of Rome. Of course it was in use prior to all historical writings. Then it follows, that this computation by sevens, was not learned from any writings, and must have been derived from its source by an unintermitted usage; and thus has remained, through all time, a monument of the event it commemorates, which by no other means could have been preserved by unlettered nations. As you go back, from the latest of the ancient nations to those which last of all preceded them, the same monument is found, though the nations still decrease in number, and proceed in a decreasing ratio, till, like the pyramids, it terminates in a point. A period from which, like the descending steps of the pyramids, you are conducted to the nations of this day. And where is that point? It is undoubtedly somewhere; it has a beginning; it is not from eternity. And why not say the beginning is that assigned by Moses, as well as to say it is another? For if it be another, still the notions of the unbeliever are subverted, who gives to the

globe an existence from eternity. That it is not eternal, but subject to alterations and changes, as well as that part of the planetary system, more immediately connected with it, we shall, by and by, endeavor to prove in the book concerning planetary infirmities.

These Septenaries or Sabbaths, are the shadows of things to come. Col. ch. 2, v. 17. The wisdom of the Almighty so disposes of events, as that one important event shall precede and become the type of another at a future time, from the beginning to the end of the world. This seems, in my apprehension, to be exemplified fully in the institution of the first Sabbath, or seventh day. Gen. ch. 2, v. 3 and 4; Ec. ch. 20, v. 11; Deu. ch. 5, v. 15; Lu. ch. 28, v. 1 and 2; Rev. ch. 11, v. 15. The first was instituted in commemoration of the rest of the Almighty, after finishing the creation. On that same day, long afterwards, the Hebrews departed from Egypt, and the Sabbath was again re-established. Many centuries afterwards, Christ rested on the whole of that day in the tomb. And the seventh portion of time hereafter, it is intimated, that the kingdoms of this world will become the kingdoms of Christ. The passover was the memorial of a real fact; on the tenth day a lamb was to be chosen and reserved till the 14th, and then sacrificed. Ec. ch. 12, v. 3, 5 and 6; Matt. ch. 21, v. 12, 17 and 18, ch. 24, v. 3, ch. 26, v. 2, 17, 18, 20, 30, 36 and 47, ch. 27; John, ch. 19, v. 31, ch. 13, v. 1; Lu. ch. 23, v. 54; Mark, ch. 15, v. 42; Matt. ch. 27, v. 62; Lu. ch. 22, v. 1 and 7. He came into Jerusalem on Wednesday and went into the temple, then out of the city into Bethany; next day he returned and went into the tent, then went out of the temple to the Mount of Olives and taught there, and from thence he returned the next day to Jerusalem and made ready the passover; on the night of this day he was taken; the next morning, which was the 4th day, he was condemned, and on the same day was crucified. In the fourth year of his ministry, and on the fourth day before the passover, when the lamb for sacrifice is chosen, Christ entered into Jerusalem, and on

the fourth day afterwards, when the lamb of the passover was slain, Christ was crucified. Who can doubt that events which really happen are the prefigurations of others which are to happen hereafter, and are so ordered and arranged as to be the prophetic significations of events to happen in future times. The day of Christ's crucifixion was the day of preparation for the Sabbath, Luke, ch. 23, v. 54; the day of preparation for the passover was the day before, Matt. ch. 17, v. 62. And that Sabbath was a high day, because it was a Sabbath or seventh day, in a Sabbatical or seventh year, and was moreover a passover Sabbath. It seems the position is a true one, and upon it we may proceed to remark upon Gen. ch. 7: Clean beasts, by sevens, Noah took into the ark; fowls of the air by sevens; seven days after it began to rain; in his 600th year Noah entered into the ark; after seven days the waters were upon the earth, and in the first year of the seventh century of his life he came out of the ark and settled upon dry land. Is not the history of the flood a Septenarian prophecy? Does it not represent, not only what happened in former times, but also pre-represent what will happen hereafter? If we dare not affirm, we may at least wonder at the coincidences which are before us. Beyond the seventh portion of time, any where spoken of in the Bible, there is not another portion connected with it, as a part of it and to last beyond it, and particularly with respect to the Millennium mentioned in Revelations, ch. 20. But every where the seventh portion, from its commencement, is a time of rest and perfection, when labor and trouble is past. We have seen the Sabbath of days, of weeks, of years, and of centuries, in the creation, the Jewish captivity, the coming of Christ from the going forth of the edict to re-build Jerusalem and the embarkation of Noah. But we have not seen a Sabbath of Millenaries. When it comes, will not human opposition to the doctrines of Christ, like the walls of Jericho, fall to the ground, when the seventh trumpet shall have completed its concert. And will not Sampson's strength revive with the growth of his seven locks? Will not

Rome, on her seven hills, with her corrupted doctrines, fall into oblivion? Will not Constantinople, the new Rome, upon her seven hills also: and with a theology still more corrupted, disappear likewise? And as happened to Noah, on completing his sixth century, may not the like happen to the world, on its completing the sixth Millenary? A flood of light which shall submerge all hostility to the religion of Christ? The prophetic type of the flood, with the prescribed observances of the Jewish law, and the growth of science, multiplying and expanding itself for nearly six thousand years, and which has now arrayed itself with a richness of variety never known before, and still looking with an eager eye into the unexplored fields of nature, all seem to intimate, to wondering contemplation, that the seventh Millennium is also a Sabbath, but in still greater perfection than all former ones. Political science, far more perfect than at present, may build it up. Governments, heretofore depended so much on force and conquest, that very few have arisen, which have in reality been founded on a compact with the governed, and upon principles not dictated by necessity, but freely adopted by choice. Even where there hath been a semblance of free election, existing circumstances, old habitudes, prevailing influence, have warped and disfigured their forms, and above all, few of them have been fashioned in enlightened ages. Hence it is, that the science of politics is the most imperfect of all the sciences. Since the reformation indeed, and the portion of freedom and light which followed it, a few revolutions in Europe have thrown some light upon political principles. It has travelled to America and has grown into a blaze of illumination, which promises much acquisition. And what is all important in America, is opened an unrestrained liberty of investigation and discussion. With these advantages, and the missionary acquisitions in China and in India, it will be strange indeed, if there be in nature's powers a perfect form of government capable of pervading all the earth, of regulating all its inhabitants, of bringing on universal peace,

of excluding all war and violence, and all the evils consequent upon national injustice, should not that form be found in the universal search that is making for it. Nothing more is requisite but such a spirit of enterprise and earnestness to extend the dominion of science as now every where prevails. That is enough to bring up the perfect knowledge of politics from the profundity of the depths where it lies concealed, and to restore man to the light he has lost, and to the felicity he lost with it. Look to the date of the American constitutions, and compare the state of the world at that day, with its present state, and you will not fail to dismiss every doubt as to the attainability of the political perfection now contemplated. Time, place and circumstances, seem to have been peculiarly selected for the construction of the American constitutions. The reformation had emboldened freedom of thought, the rejection of custom's shackles, and of every thing which reason did not approve. It had taught mankind to let reason act freely. The united provinces and England aspired to political freedom; discourses on government and its principles, were written with ability, and were circulated amongst the people; printing had made books numerous and cheap: every man, at an expense within his power, could purchase and read them. The principles maintained in these discourses, were collected in legislative summaries, in the form of the "*petition of rights*," and "*bill of rights*," and thence forward, either political or religious intolerance could not be borne. The oppressed retired from both, and settled in America, making it their fundamental maxim, "*that where liberty is, there is their country.*" Soon did the magnificent borealis of the new world make an announcement of itself. The sanctified prineiples already established in Europe, were adopted in America and grafted on. And a people the most learned in the world in the scienee of politics, possessed of all the discoveries of former ages, advanced to the work of the new constitutions. Separated by an immense distance from all the prejudices of the old world; virtu-

ous and temperate from necessity, this people was called to the achievement of its own salvation. No monarch was here to frown them into awe; no body of nobles to perplex them; no citizen had risen by fame above the heads of his fellows; no union of families had acquired a dangerous importance; no inequalities in fortune had rendered one portion dependent on another; learning was accessible to all, and the easy acquirement of subsistence gave to all a portion of time which could be spared for literary acquirements. Here was the only place upon earth where a free constitution could be formed; and here did Providence assign its formation. Can the annals of history point out a similar occurrence? Happily the work corresponded to the opportunity, and for the first time a government was presented, that was built on principles, whose only aim is the public welfare. The American constitutions are calculated to diffuse light into all nations, and probably are some of the means destined by Providence to aid mankind in coming to the great light which some time or other is to shine upon them. Isa. ch. 9, v. 1 and 2, ch. 30, v. 26, ch. 42, v. 6 and 16, ch. 49, v. 6, ch. 50, v. 4, 10 and 11, ch. 58, v. 8, ch. 60, v. 19 and 20; Matt. ch. 10, v. 27, ch. 24, v. 14; Lu. ch. 1, v. 79, ch. 11, v. 34, 35 and 36, ch. 12, v. 3 and 35, ch. 16, v. 9; Acts, ch. 12, v. 7, ch. 13, v. 47, ch. 9, v. 3 and 9, ch. 26, v. 13, 15 and 23; Rom. ch. 2, v. 19; Cor. ch. 4, v. 4 and 6, ch. 16, v. 14, ch. 11, v. 14; Thess. ch. 5, v. 5; 1 Tim. ch. 6, v. 16; 2 Tim. ch. 1, v. 10; 2 Thess. ch. 5, v. 5; Ephe. ch. 5, v. 8, 13 and 14; Phil. ch. 2, v. 15; Col. ch. 1, v. 12; Mark, ch. 16, v. 15; John, ch. 1, v. 4, 5, 7, 8 and 9, ch. 3, v. 19, 20 and 21, ch. 5, v. 35, ch. 8, v. 12, ch. 9, v. 5, ch. 11, v. 9, 10, 12, 32, 35, 36 and 46; 1 Pet. ch. 2, v. 9; 2 Pet. ch. 1, v. 19; 1 John, ch. 1, v. 5, 7 and 8; 1 Jas. v. 17; 2 Thess. ch. 5, v. 5; Rev. ch. 2, v. 19; Matt. ch. 4, v. 16, ch. 5, v. 14, 15 and 16, ch. 6, v. 22 and 23; Ephe. ch. 5, v. 8, 13 and 14; Phil. ch. 2, v. 15; Gal. ch. 1, v. 12; Jas. ch. 1, v. 17; 2 Pet. ch. 1, v. 19; 1 John, ch. 1, v. 5 and 7, ch. 2, v. 8, 9 and 10.

What hereafter will be the effect of a general light diffused through the whole world, upon its political systems, is incalculable. Conceive of one instance of an enlightened individual, and that the light which shines into his mind, is multiplied as often as there are men and women in the world; and that all former discoveries are augmented by unceasing additions of new lights and new discoveries; and that all are united into one system or body of science; and some faint notion may be conceived of its efforts. If christianity begets light, and light spreads the doctrines of christianity, what will be the degree of light existing in the scriptural year 6000? Will it not as far exceed that which now illumines the world, as this does that which excited admiration in those days when the first arts were discovered? The same ratio of amplification, from this time forward, as hath manifested itself in the time past, would it not, in the course of another century, exceed the powers of our present conception? What is to be the end of this progression? What will be the opening and the circumstances of the first year of the 7th Millennium? In the year of our Lord 1492, not one ray of light had fallen upon the whole continent of America, or its islands; or upon the south and west of Africa, and its islands; or upon the large islands of Asia; or upon the numerous islands between them and Ameria. More particularly North America, in the year 1606, was sunk into the lowest grade of ignorance, and remained so, until the spirit, which animated the reformation, began to impart hither also the light which now overspreads its whole surface. Acts, ch. 1, v. 8; Lu. ch. 24 v. 47; John, ch. 8, v. 28, ch. 12, v. 32 and 46. The reformation itself having overpowered the authorities of whom it was foretold, "That through covetousness, shall they, with "feigned words, make merchandise of you." 2 Pet. ch. 2, v. 3; 1 Tim. ch. 4, v. 3; 2 Thess. ch. 2, v. 3. How the great Sabbath is to be introduced, seems to be intimated, Isa. ch. 30, v. 26, 27 and 30. Jerusalem experienced a seventh capture, far more terrible than all the

others. It was a perfect and complete desolation, which never is again to happen after the restoration of her people. It was first taken by Shesac, then by Ptolemy Sagus, by Anteochus, by Pompey: Sorcus and Herod, Nebuchadnezzar and Titus. A long train of afflictions followed an universal dispersion into all countries: after which cometh the convocation and the restoration of the Israelites; which the gospels are to effect, and for that amongst other purposes must be spread into all nations. Isa. ch. 25, 26, 29, 35, 42, 49, 52, 55 and 64. These several dispersions of the Jews into all nations, not only served the immediate purpose of punishment for their trangressions, but also checked idolatry; communicated the knowledge of the true God, and prepared the nations for the more ready reception of the gospels, when the same should be sent to them. The Roman empire, before it came to its end, had seven forms of government in succession: kings, consuls, decemvers, tribunes, dictators, emperors and Gothic kings; the last being the completion of all the numbers, it was to have brought with it the end also of the empire itself, and it was divided into ten kingdoms. Mankind in all countries reckoned things, excellent and wonderful, by sevens. The wise men of Greece were seven. The wonders of the world were seven. The Indians were divided into seven casts. There is an innate meaning couched in the term. That the seventh of any thing is most excellent, and that beyond that there is nothing of that species so excellent. The Egyptians, Chaldeans, Greeks, Israelites and all the eastern nations had the same idea. It was general. You may see to what nations and people it was familiar, by consulting the references which follow. Gen. ch. 4, v. 15, ch. 7, ch. 21, v. 28, ch. 28, v. 18, ch. 33, v. 33, ch. 41, v. 2 and 3, ch. 15, v. 26, ch. 17, v. 20, 22, 23 and 24, ch. 49, v. 10; Ec. ch. 31, v. 15, ch. 34, v. 18 and 21, ch. 35, v. 2, ch. 37, v. 23, ch. 16, v. 27, ch. 21, v. 2, ch. 22, v. 30, ch. 23, v. 15, ch. 11, v. 12, ch. 25, v. 16, ch. 24, v. 16, ch. 25, v. 1, ch. 29, v. 7, 35 and 37, ch. 2, v. 16, ch. 7, v.

25, ch. 12, v. 15, ch. 7, v. 19, ch. 12, v. 19, ch. 13, v. 6 and 7; Lev. ch. 4, v. 6 and 17, ch. 8, v. 11, 33 and 35, ch. 12, v. 2, ch. 13, v. 4, 5, 6, 33, 34 and 35, ch. 12, v. 2, ch. 13, v. 4, 5, 6, 50 and 54, ch. 14, v. 7, 8, 16, 27, 38 and 51, ch. 15, v. 13, 19, 24 and 28, ch. 16, v. 14 and 19, ch. 22, v. 27, ch. 23, 25 and 26, v. 18, 21, 24 and 28; Deu. ch. 15, v. 1, 9 and 12, ch. 16, v. 3, 4, 8, 9, 13 and 15, ch. 28, v. 25, ch. 31, v. 10; Jos. ch. 3, v. 10, ch. 6, v. 4, 6, 8, 13, 15 and 16; Ec. ch. 11, v. 2; Deu. ch. 15, v. 1, ch. 28, v. 7; Jos. ch. 18, v. 2 and 6; Jud. ch. 6, v. 25; Ruth. ch. 4, v. 15; 1 Sam. ch. 2, v. 5, ch. 10, v. 8, ch. 11, v. 13; 1 Chro. ch. 2, v. 15, ch. 3, v. 24, ch. 9, v. 25, ch. 10, v. 12, ch. 29, v. 4 and 27; 2 Chro. ch. 5, v. 3, ch. 7, v. 8, 9 and 10, ch. 13, v. 9, ch. 15, v. 11, ch. 17, v. 11, ch. 23, v. 1, ch. 29, v. 21, ch. 30, v. 21, 22, 23 and 24, ch. 31, v. 7, ch. 35, v. 17; Ezra, ch. 3, v. 1, ch. 6, v. 22, ch. 7, v. 7, 8, 14 and 18; Nehe. ch. 7, v. 73, ch. 8, v. 14 and 18, ch. 10, v. 31; Ps. ch. 12, v. 6, 12, 79, 119 and 164; Isa. ch. 11, v. 15, ch. 56, v. 7; Jer. ch. 15, v. 9; Eze. ch. 3, v. 14 and 15, ch. 30, v. 20, ch. 40, v. 22 and 26, ch. 43, v. 23, 25, 26 and 32; Jud. ch. 14, v. 12, 15, 17 and 18, ch. 16, v. 7, 8, 13, ch. 16 v. 19; 2 Sam. ch. 21, v. 6 and 29, ch. 24, v. 13; 1 Kings, ch. 6, v. 38, ch. 7, v. 17, ch. 8, v. 65, ch. 16, v. 15, ch. 18, v. 42, ch. 19, v. 18; 2 Kings, ch. 3, v. 26, ch. 1, v. 21, ch. 12, v. 1, ch. 21, v. 14, ch. 3, v. 9, ch. 8, v. 1, 2 and 3, ch. 24, v. 16, ch. 25, v. 25; Jer. ch. 28, v. 17, ch, 34, v. 14, ch. 52, v. 28; Eze. ch. 20, v. 1, ch. 39, v. 1 and 9, ch. 26, v. 8 and 14, ch. 44, v. 26, ch. 45, v. 20, 21, 23 and 25, ch. 46, v. 1; Dan. ch. 3, v. 19, ch. 4, v. 16; 1 Sam. ch. 13, v. 8, ch. 16, v. 10, ch. 31, v. 13; 2 Sam. ch. 12, v. 18; 1 Kings, ch. 8, v. 2, ch. 20, v. 15 and 29; 2 Kings, ch. 4, v. 35, ch. 5, v. 10 and 14; 1 Chro. ch. 15, v. 26, ch. 18, v. 4, ch. 19, ch. 24, v. 17; Matt. ch. 12 v. 45, ch. 15, v. 35 and 38, ch. 18, v. 7 and 21, ch. 8, v. 6; Luke, ch. 11, v. 26; Acts, ch. 6, v. 5, ch. 13, v. 19, ch. 20, v. 6, ch. 21, v. 4 and 27, ch. 22, v. 6 and 11, ch. 28, v. 14; Rev. ch. 1, v. 11, 12, 13, 16 and 20, ch. 2, v. 1, ch. 3, v. 1, ch. 4,

v. 5, ch. 5, v. 6 and 11, ch. 8, v. 1, 2 and 6, ch. 10, v. 3, 4 and 7; Amos, ch. 5, v. 8; Zech. ch. 3, v. 9, ch. 4, v. 2 and 10; Rev. ch. 5, v. 6.

Seven were the gates of Damascus, 9 Gib. 391, 392. Seven were the mouths of the Po, 5 Gib. 207. In the year of our Lord 1055, a great Turkish sultan was inaugurated by a successive investiture of seven robes of honor, and was presented with seven slaves from the seven climates of the Arabian empire; 10 Gib. 349; see 2 Roll. 496; 1 Plutarch 213. The general opinion amongst all nations of the perfection of this number, is the remains of ancient tradition handed down from the earliest ages, resting upon the history of the creation. And mankind might originally have understood that as God rested on the 7th day; and as Christ, on the work of salvation, also rested in the tomb on the whole of the Sabbath or 7th day; so may the world of mankind rest on the 7th Millenary from all the labors and toils and misfortunes which have afflicted them for 6000 years. The universal sanctity of this number, must have had some grand original cause, and this we can find in the scriptures, and no where else. The nations who have lost the true notions of the divine essence, and the institutions provided to keep in remembrance the events which they commemorate, may still have retained a glimmering remembrance, that, for some cause they could not explain, this number was more sacred than all others. How does the truth of the scripture break upon us from the most distant ages! and shine forth through the thickest glooms of obscurity!

On the 7th of every month the ancient kings of Sparta sacrificed a beast; Ereto, 57. Seven were the branches of the Nile; Euterpe, 19. Seven days the Egyptians mourned for the dead; Euterpe, 8.

Seventy is mentioned in Jeremiah, ch. 25, v. 11 and 12; ch. 29, v. 10. Seventy were the disciples sent forth to preach the gospels; Luke, ch. 10, v. 7. Seventy were in the family of Jacob when he went down into Egypt; Deut. ch. 10, v. 22. Seventy weeks of Daniel; 2 Roll.

255; Dan. ch. 9, v. 1 and 27; Ec. ch. 1, v. 5. Seventy elders of Israel; Ec. ch. 24, v. 1; Numb. ch. 11, v. 16 and 25. Our days are seventy years; Ps. 90, v. 10. Seventy years lasted the Babylonish captivity; Jer. ch. 25, v. 11 and 12; Ezek. ch. 8, v. 11. Seventy men stood before them; Dan. ch. 9, v. 2; seventy years desolation of Jerusalem; v. 24; Zech. ch. 18, v. 22; Luke, ch. 10, v. 17. The sanhedrim of the Jews consisted of seventy senators; Matt. ch. 5, v. 22. And seventy years after the birth of Christ Jerusalem was destroyed, and the temple burnt to the ground.

Seven walls placed to the cardinal fronts exactly surrounded the ancient pyramids of Judea; Rob. Ind. 270, 271, 297 and 348; and some of the Mexican pyramids were composed of seven ascending terraces. The reverence for this number is greater and greater still in all the ancient nations, the higher we ascend into antiquity; and the nearer we come to its great Original. In America were found some, but only a few, of its vestiges. And when population and science from the east shall have attained their utmost western verge on the shores of the Pacific; by that time at least the knowledge of the original will again be restored to all nations; and that too will be, in all probability, at the time when all other occurrences, preparatory to the great Sabbath, shall have emerged from the womb of time, and shall all stand ready to usher in the first year of the Millenary Sabbath, or seventh grand portion of time, alluded to and intimated by so many prefigurations in all ages and countries. Such are the present circumstances of the world, and such the forwardness of the following articles, as to afford a sanguine hope, that long before the expiration of the present century the circuit of science and of the gospels will have been completed, and that the latter will have been preached to all nations. That then the white horse and his rider, who went forth conquering and to conquer, Rev. ch. 6, v. 2, shall make his glorious appearance, Rev. ch. 19, v. 11, clothed with a vesture dipped in blood, and his name is

called the word of God, v. 13, and with his acknowledged title, king of kings and lord of lords, v. 16. Then will the soil and climate of Judea be prepared with fruitfulness as in ancient times, for the re-occupation of her true owners; and no longer will her heaven be iron and her earth brass, Lev. ch. 26, v. 9; for brass will gold be substituted, and for iron silver, Isa. ch. 60, v. 17; then like the sun, beginning a new day, will the Son of Righteousness arise with healing on his wings, Mala. ch. 4, v. 2, and then will be a new Heaven and a new earth, Isa. ch. 65, v. 17, 22 and 66, Rev. ch. 21, v. 1; Israel will be saved with an everlasting salvation, and to the nations of the world it shall be proclaimed, "Look "unto me and be ye saved all the ends of the earth, for "I am God and there is none else." Isa. ch. 45, v. 17 and 22. By that time may probably be anticipated the abolition of slavery from the face of the earth, the union of all nations under one head, the banishment from the world of all religions but the true one, the cessation of war and battles through every part of the globe, the firm establishment of Christ's kingdom, and the doing of God's will upon earth as it is in Heaven. And is not the Lord's day, in ancient times, the day of the Son, a striking type and shadow of things to come? Does it not signify, that after the great Sabbath shall be finished, then will commence a time of perfect light, in which, as Christ rose from the dead, so shall the human race rise again into life? And as it was the first of the creation, so it shall be the first on which man shall begin to enjoy the world of beatitudes, which Christ hath prepared for him from the beginning. And as the seventh was the day on which Christ preached to the dead and the spirits in prison, 1 Cor. ch. 15, v. 29; 2 Cor. ch. 5, v. 14 and 15; Thess. ch. 3, v. 13, 14, 15 and 16; 1 Pet. ch. 3, v. 19, ch. 4, v. 6; 1 Thess. ch. 4, v. 13; Jas. ch. 2, v. 19; 1 Pet. ch. 3, v. 19, ch. 4, v. 6; 1 John, ch. 2, v. 2, so in the time of the seventh Sabbath shall be effected the emancipation of every soul to which is to be extended the efficacy of the redemption.

CHAPTER XX.

THE SEVEN SEALS.—*Rev. chapter 6.*

HERE is a prophetic enumeration of things to come, which the writer, who wrote in the time of Domitian, the eighth Roman emperor, dared not openly and plainly express. The white horse signifies the christian religion in its purity, setting out from the death of Christ, going forth conquering and to conquer, and at length appearing in triumph. Rev. ch. 19, v. 11, 12, 13, 14, 15 and 16. His rider is upon him, and is the same person the Son of God described in Matt. ch. 17, v. 2; Rev. ch. 1, v. 13, 14, 15, 16, 17 and 18. The first seal therefore is a prediction that the christian religion will prevail in the Roman empire and over the whole world and over all the kingdoms and states upon the globe; notwithstanding the oppositions it will meet with, and these are next described. The first is the red horse: the hatred and enmity which will for a long time be excited against and follow the christian name. The black horse signifies the ignorance which for some time will involve the doctrines of Christ in mystery and unintelligibility, and for reason will continue to expose them to misrepresentations. The pale horse signifies the death which will be inflicted upon them by the populace in many places. The fifth seal signifies the excessive and numerous executions of christians which will at length take place; and the sixth seal foretels that the sun, and moon, and stars, worshipped in early times by all the nations of the world, and which were the sources of all idolatry, and signifies idolatry itself, shall cease to be worshipped as divinities; and that all idolatry shall be abolished, first over the Roman world, and finally over the whole world. Deu. ch. 4, v. 15 and 19, ch. 7, v. 3, 4 and 5; 2 Kings, ch. 33, v. 11, ch. 23, v. 5 and 11; Job, ch. 31, v. 26, 27 and 28; Eze. ch. 8, v. 16. Now what does profane history communicate to us, answerable to these predictions? First, with respect to the hatred of the world

for the christian name in the early ages of its existence. Rome was burnt in the year of our Lord 62, about 30 years after the crucifixion. 2 Gib. 403 and 405. Tacitus says of the christians upon that occasion: "They "were charged and convicted, not so much for the crime "of setting fire to the city, *as from the hatred of hu-* "*man kind.* They died in torments, which were em- "bittered by insult and derision; some were nailed on "crosses; others sewn up in the skins of wild beasts "and exposed to the fury of dogs; others again smear- "ed over with combustible materials were used as "torches to illuminate the darkness of the night" And in another place he says: "they were branded with de- "served infamy." Tacitus wrote in the time of Hadrian, from the year of our Lord 105 to 132. The assemblies of the Christians for religious exercises, were prohibited by the Roman emperors, and yet their numbers every where increased, and they met together in defiance of the prohibition. Vulgar tales imputed to them the most horrid practises in their secret meetings, 2 Gib. 393, 394 and 395; and their extinction by the Jews, was only prevented by the providential taking from the Jewish nation all criminal jurisdiction, which was placed in the hands of the Roman governors of Judea soon after the birth of Christ. Suetonius, the historian, who flourished in the year of our Lord 110, and died in the year of our Lord 118, says in his book of the christian, ch. 16, "That they were a sort of men who had embraced a "new and criminal superstition." 2 Gib. 407. Tacitus accused them of the most atrocious crimes. And in the time of Hadrian, in the year of our Lord 104, the deluded and ignorant populace attributed to them, whatever calamity befel the empire: whether plague, or famine, or unsuccessful war, or earthquakes, or droughts. 2 Gib. 424. The heated populace denounced them as the enemies of God and man, and condemned them to the severest tortures. 2 Gib. 421. They every where apprehended and cast them to the lions, 2 Gib. 422, un-

til the edicts of Hadrian and Antoninus Pius repressed these tumultuary accusations.

Secondly; with respect to the ignorance of the heathen world, which governed their opinions and conduct towards the christians. During all the times above mentioned, and all the times whilst persecution lasted, their objects, and the designs of their associations and assemblies, were misunderstood: the laws against them continued in force through all the reigns of the emperors to the time of Constantine, and sometimes were rigorously and at other times laxly executed. 2 Gib. 443. When in the times of persecution, the christians rushed to Martyrdom, with enthusiastic pleasure, and the Pagans were utterly incapable of comprehending their motives. Antoninus Pius exclaimed, "Unhappy men, if you are "thus weary of your lives, is it so difficult for you to "find ropes and precipices!" Frequently in those times the christians went to the criminal judges and accused themselves, and at their executions, many of the Gentiles, pitied, admired and were converted. The blood of those martyrs became the seeds of the church.

As to the persecutions raised against the christians at different times, the laws which exposed them to punishment, were in force in the Roman empire, from the time of Nero to the time of Constantine; and they were actually put in operation in the time of Nero, who reigned from A. D. 52 to 68. In the time of Domitian, who died, A. D. 96, and began his reign, A. D. 81. In the time of Marcus Antoninus, who began his reign 159 after Christ, and died 19 years afterwards, or in the year of our Lord 178. In the time of Severus, A. D. 180. In the time of Maxamin, A. D. 235. In the time of Decius, A. D. 249. In the time of Valerean, A. D. 258, 259 and 260; and on the 23d of February, A. D. 303, Diocletion, the emperor, and Galerius, the Cæsar, sent out troops, who seized the sacred books of the christians in the church of Nicomedia, and demolished the church itself; and on the next day was issued the imperial edict, ordering all christian churches to be pulled

down, and all those to be punished with death, who held any secret assemblies, for the purpose of religious worship; and that all bishops and presbyters should deliver all their sacred books into the hands of the magistrates, who were commanded to burn them. The property of the christians was confiscated; and all christians were disabled to hold offices. Christian slaves were rendered incapable of emancipation, and the christians of all denominations were outlawed. Christians were disabled to sue in the courts of the empire. About this time an attempt was made, by some unknown person, to burn the palace of Diocletian, in Nicodemia. Suspicion fell upon the christians; great numbers were thrown into prison, and many bloody executions were inflicted. 2 Gib. 471. The edict was slowly transmitted to all parts of the Roman empire. Four months after it was made, it reached Africa and Felix, an African bishop was beheaded. Vast numbers of christians were put to death, for refusing to give up their sacred books. In many places the churches were demolished. In a small town in Phrygia, great numbers of people assembled in the church, which the Roman soldiers burnt to the ground, with the people in it. Diocletian, by a second edict, directed the governors of provinces to apprehend all persons of the ecclesiastical order, and they were soon lodged in prisons all over the Roman empire. A third edict, and then a fourth, commanded that every method of severity should be used against the whole body of christians; and the officers, without an accusation preferred to them, were ordered to discover, pursue and torment them; and no person was allowed to harbor or conceal a christian. Diocletian then resigned his office. Maximin and Severus persecuted the christians in A. D. 311; and Galerius and Maxamin in the east. Galerius, after many excessive enormities committed against the christians, published an edict of toleration. The death of Maxamin delivered the church. In 312, Constantine the Great, allowed of the free exercise of the christian religion. In 324 he sent circular letters, exhorting

all his subjects, without delay, to follow the example of their sovereign, and to embrace the divine truth of christianity, 3 Gib. 253; and the christian religion was tolerated and established over the Roman empire. And in the time of Theodosius and Grotion, between A. D. 278 and A. D. 295, the temples of the Roman world were subverted, 5 Gib. 92; the revenues of the ancient priests and vestals were confiscated; the honors and immunities abolished; the whole Roman superstition was overturned, supported by the opinions and habits of eleven hundred years. 5 Gib. 95. The ancient statue and altar of victory were removed. In the year of our Lord 381, the emperor Grotion prohibited the use of sacrifices, 5 Gib. 103; consulting the entrails of victims and immolation of all sects. The temples in the provinces were shut, the instruments of idolatry were seized, the privileges of the priests abolished, and all consecrated property was confiscated; and at length, by connivance of the emperors, the bishops and people, they destroyed the temple of Jupiter, in Apomea. Many temples were destroyed: that of the Celestial Venus, at Carthage, was converted into a christian church, and so was the Pantheon at Rome. In almost all the provinces, the sacred structures of antiquity were destroyed. The temple of Surpis, at Alexandria, was ruined. In the year 290, the last edict of Theodosius expressly prohibited, "*in any city, or in any place, to worship an inanimate idol by the sacrifice of a guiltless victim.*" 5 Gib. 117. And it was made high treason, punishable with death, to sacrifice or practise divination by the entrails of the victim. All the rites of Pagan superstition were forbidden; the use of any profane ceremonies was a cause of forfeiture of the house or estate where performed, and a very heavy fine, if done upon the estate of another; a failure to reveal, or to punish idolatry, was also subjected to a ruinous fine. 5 Gib. 117. Idolatry was overturned universally, and myriads of idolators embraced the religion of their adversaries. Twenty-eight years after the death of Theodosius, which hap-

pened on the 17th of January, A. D. 395, the faint and minute vestiges of Paganism were no longer visible to the eye of the legislator. 5 Gib. 123.

Is not the correspondence of history, with the allegorical predictions of the six seals, most precise and accurate? Is it possible that the spirit, which governed the writer, was not actuated by a divine prescience of futurity? How many dangers and difficulties assailed and surrounded the white horse that went forth conquering and to conquer? How small in the beginning were his prospects of success? How formidable and insurmountable appeared to be the barriers which lay in his way, yet he has conquered hitherto, and still conquers; and at this moment exhibits to the whole world, the probable and speedy accomplishment of his object; when on the vesture and on the thigh of his glorious rider will be a name written, "*King of Kings and Lord of Lords?*" Rev. ch. 19, v. 16.

CHAPTER XXI.

THE FIFTH TRUMPET.—*Rev. chapter 9.*

THE star falling from Heaven is a prince or great man; see Dan. ch. 8, v. 10. He is to bring up a diabolical religion, and to spread darkness and confusion over great part of the earth: and out of it are to proceed numerous armies who are to inflict many mischiefs upon the nations. These conquests are to be chiefly confined to those nations which have not embraced christianity; and should not destroy, but vex and harrass them five months, or one hundred and fifty years. Their armies were to be composed chiefly of cavalry; the soldiers were to wear long hair, and their weapons were to be of the destructive kind. And their tails or armies (see Isaiah, ch. 7, v. 4.) shall be ferocious and ruinous, and will sting or inflict many evils upon the neighboring na-

tions, and shall continue to conquer them for 150 years. Turn to the rise and progress of Mahomet, his followers and his armies, and here is an exact description of them. His flight was in the year 622, he raised his first army in 632, 9 Gib. 288; and at the end of the first century from the Hegera, the caliphs were the most potent and absolute monarchs of the globe; 9 Gib. 500. The caliphs laid the foundation of Bagdad for their residence, in the year of the Hegera 145, and in 5 years afterwards, or about that time, they settled there; 10 Gib. 37. Their conquests extended to the Indus on one side, and the Pyrenees on the other. But events happened, says Gibbon, which rescued our ancestors of Britain, and our neighbors of Gaul, from the civil and religious yoke of the Koran; protected the majesty of Rome; delayed the servitude of Constantinople; invigorated the defence of the christians, and scattered among their enemies the seeds of division and decay; 10 Gib. p. 1 and 2. The Arabians were repulsed from before Constantinople, in the year of our Lord 677; in 718 they again besieged it, and raised the siege and retired on the 15th of August, 718. In 720 they had conquered Persia, Syria, Egypt, Africa, and Spain. In 721 they invaded France, and they occupied from the mouth of the Garonne to that of Rhone; 10 Gib. In the year 731 they advanced into the interior of France, twice defeated the christians with so dreadful a carnage that none but God above, as they said, could reckon the number of the slain. But in 732 Charles Morlet advanced upon them; on the six first days the horsemen and archers of the east maintained their advantage; but on the seventh the Germans routed them. They retired to their camp, and at night turned their arms upon each other; 10 Gib. 25, 26. They retreated from France and were soon driven beyond the Pyrenees; and Spain revolted in 755. The Arabian armies were composed of cavalry. Arabia is the original country of the horse; 9 Gib. 124. The Arabians followed the pastoral life; 10 Gib. 223. They have robbed and plundered in all ages, and are the most ferocious

and vindictive of mankind to those whom they deem their enemies; 10 Gib. 237. They have long hair and tie it upon their heads like women. In the times which preceded Mahomet they had fought 1700 battles; and every man was the avenger of his own wrongs. Their's was the fierceness of the lion, and their scimatars as the teeth of the lion. Their conquests under Mahomet and his successors continued 5 months, or 150 years, before it began to decline. Their offensive and defensive arms were similar in strength and temper to those of the Romans whom they far excelled in the management of the horse and the bow. They were attended by a long train of camels, mules, and asses. Their order of battle was a long square of two deep and solid lines, the first of archers, the second of cavalry; 10 Gib. 145, 146. From Mecca to Euphrates the Arabs were called Saracens by the Greeks and Romans, the etymology of which seems to be "*thievish.*" It is easy to perceive that any character which belonged to the Arabian followers of Mahomet and his successors, and to the extent of their conquests; and to the character of those who should be conquered by them; are substantially and accurately, if not particularly described, under the sounding of the fifth trumpet. Their covering upon the head like crowns of gold were perhaps the turbans used by the Persians in their armies, and others of the eastern people, and by the Arabians themselves. The name Abaddon, in Greek Apollyun, in English Destroyer, is peculiarly applicable to Mahomet, the founder of Mahometism; for in blood and destruction was his religion founded from the first moment of its existence to the present day. The Arabians' covering for the head consists of many folds one above another; the last or exterior covering being sometimes of silver or gold, and resembling the crowns of princes.

CHAPTER XXII.

THE SIXTH TRUMPET.

THIS is mentioned, Rev. ch. 9, v. 14 and 21. It was written in the year of our Lord 93, and in the 11th century it began to be fulfilled. The Turks, or wandering tribes of Tartary, entered Armenia Persia and Mesopotamia in great numbers, and in the latter part of that century erected four kingdoms near the Euphrates; Bagdad, Damascus, Aleppo and Iconium. About 1200 the Turks established a kingdom in Armenia. Some time afterwards Ortnegal and his three sons passed the Euphrates, Othman being one of the three, and settled, by permission of the Sultan of Iconium, on the west of Armenia. There being joined by great numbers of Turks, from these four kingdoms they vanquished the straggling Tartars and the christians in several battles, and assumed the name of Othmans or Ottoman Turks, and began to ravage the christians on the west of the Euphrates, and increased gradually in numbers, sometimes being nearly a million of horsemen. This was in the beginning of the 14th century. In the course of 391 years they conquered all the western parts of Asia, including Egypt, many islands in the Mediterranean sea and the south east parts of Europe. In short, all the countries now a part of the Turkish empire, both in Europe and Asia, and included between 28 and 45 degrees of north latitude, and 27 and 46 of east longitude, comprehending the ancient Chaldea, Mesopotamia, Assyria and Armenia, with other countries, and particularly all Syria and Palestine. The sixth trumpet sounded, it is believed, from the beginning of the 14th century until the year 1777—the four angels in v. 13, were the four kingdoms on the Euphrates, let loose to join the Ottomans and assist them in establishing the Turkish empire, and thereby the Turks were enabled to be successful, as in v. 15, for *an hour and a day*, and a month and a year, to slay the third part of men, or a great number.

A year is 360 days, or in prophetic language, years—a month is 30 years, a day is one year, in all 391; an hour is a fraction of 30 years. For 391 years the Ottomans, after the commencement of their successes, continued to extend their conquests till checked by John Sobeiski, king of Poland, who, with the Imperialists, compelled them to raise the siege of Vienna, after which they continued to be unsuccessful till the year 1699, when they made the peace of Carlowitz, with the Imperialists. In verse 16 the number of horsemen is described to be very great, and so was the Ottoman cavalry. The heads of the horses that dragged after them the Ottoman artillery, were as the heads of lions, undaunted, mettlesome and bold, and from their mouths persons, at a distance and unacquainted with the use of cannon, would believe there issued fire and smoke and brimstone. The destructive powers of the artillery, are described in verse 18, from their mouths they bellowed out fire, and their tails were like unto serpents, and hid their heads for at the breach they are set on fire, and are made to smoke and explode by an instrument held in the hand, of a tortuous form, tipped with fire, resembling a serpent and its head or forceps, which held the fire to be applied to the touchhole. Gun-powder was invented in the year of our Lord 1330, and great guns in the same year. They were used at the siege of Aleyesoras in Spain, by the Moors in 1344, and came into general use soon afterwards. The Ottomans used fire arms of remarkable size in the siege of cities; indeed the Moguls under Cublai, the successor of Ghengis their emperor, who came from the highlands between China, Siberia and the Caspian Sea, are said to have had the familiar use of gun-powder, cannon and bombs in the year 1234, but this is doubted. 2 Gib. 402 and 415. Afterwards the Moguls, under the house of Timour, acquired Indoston, and then Persia by Holdgen Khan, the grandson of Ghengis in 1258. Now how is it to be accounted for that these portions of scripture in the first century, so exactly describe what actually came to pass in the 14th,

and thence forward, particularly the operations and powers of artillery not discovered till the year 1330, and more pointedly still the materials which would be used to render them so, together with their effects, brimstone, fire and smoke. The instruments to be used to set them on fire, and the appearance and shape thereof? Who, in the year of our Lord 93, could have any idea of what is here described? and yet how plain and familiar is the description to those who live to see those deadly engines brought into action, vomiting fire and smoke and brimstone. Here is not once spoken of any thing prior to the dispersion of the Jews, for that had passed when this book was written, but it continues to describe the future fate of Palestine to its subjection to the Turkish empire, and its final emancipation by their defeat and overthrow. The latter of which will be in the time of the seventh trumpet, but the former in the time of the sixth, which sounded from the year 1260 to the year 1777. The Turkish empire is now crumbling into ruins, its decrepitude is known to all the world. With it will perish Mahometanism soon after the abolition of popery. But not till after the most dreadful carnage that ever afflicted the inhabitants of the earth. When all the kingdoms of the four quarters of the world, or of Gog and Magog, will be swallowed up in one universal empire. Who can doubt, that the writer of the Revelations, either saw into future times, or was by divine inspiration led to write a description of future things, which the inspiring Spirit knew would come to pass in the appointed time? Is not here just such a description of the explosions of artillery as the simple Americans, when they first saw cannon at a distance, discharging their contents, would give of them? As for the horses of the Turks, they were such as the Arabians and Parthians used, stately, well formed war horses, the best in the world for speed and strength and boldness in making the onset, and for that reason their fronts are likened to those of lions. The Turks under Mahomet 2d, after besieging and battering Constantinople for some time

with their cannon, having made many breaches in the walls, finally took it by storm on the 29th of May, in the year of our Lord 1453, and annihilated the last remains of the Roman empire. Like old Rome, Constantinople the new Rome, first submitted to the arms of a conqueror, under a prince of the same name of its original founder.

CHAPTER XXIII.

THE SEVENTH TRUMPET.

THE number seven is the scriptural number of perfection; it completes the portion of time in which it is reckoned. Number eight denotes, scripturally, the inception of a new era; the time of renovation. It denotes here the same thing that was signified by the trumpeter who in the eve of the Sabbath proclaimed to the Jews the nearness thereof; 2 Kings, ch. 16, v. 18. The 7th we are now contemplating, is to announce the time in which shall be completed the events that are to precede the arrival of the great Sabbath. The six trumpets before it are six portions of time in the dark ages that ensued the destruction of the Roman and Grecian literature, in the time of those Gothic eruptions which eventuated in the overthrow of the Roman empire, in the year of our Lord 476. In these six portions of time arose Mahotanism, and the Papacy which with Paganism the three unclean spirits of the Revelations overspread the earth and corrupted the fountains of religion. Founded upon ignorance they cherished it, and superstition flourished. The seeds of science were blasted, and intolerance pursued the victims of persecution. The followers of Christ drank the wormwood of tribulation. At length appeared the year 1777, in the time of a seven years' war, which twelve infant colonies began for the rights of conscience and freedom from oppression. On the 7th day

of June, 1775, they called themselves the twelve united colonies, and in September, which anciently was the 7th month, they convened. In this year, 1777, thus remarkably introduced, were united three of these perfect numbers, indicative of a new era that was about to commence. In this year were trumpeted to the world the American constitutions, declaring the unalterable civil and religious rights of man and the dignity of his nature. France, Italy, Hayti and Spanish America, the seats of anti christian sovereignty, have imbibed and imitated these principles. Under the benign influence of these principles, the gospel introduced with the knowledge it diffuses and the freedom it bestows, spreads the wings of the cherubim and promises to take all nations under its care. Soon after this remarkable year the seven vials of wrath were poured out in the time of the French revolution and of the wound of papal supremacy, from which it will never recover. Is not this the great year the one in which the sound of the 7th trumpet began and the age of wonders commenced? And should this trumpet continue to sound to the year 1888, before the completion of all the events which are to precede the great Sabbath, then also will be the combination of three symbols of a commencing era. The remarkable union of circumstances in 1777, was made more remarkable by the many interpositions of Providence, which all who saw or read of our revolutionary struggle, have been forced to admit. When crowned with success, all men of sense in all nations have hailed the event as one which is to put a new face upon human affairs. How can these things fail to attract the serious attention of every reflecting mind? Would it not be astonishing should other changes than these follow in any short time? Should, for instance, the mystic Babylon of latter times be made known and involved in the ruin with which it is threatened? Consider how much the condition of man has changed for the better since 1777, and how rapidly the same course pursues its object; how much the value of man is appreciated and all the world improved, and after

that can we resist the belief that the seventh trumpet is sounding to announce the nearness of the great Sabbath? Consider again that every scriptural prediction, whether verbal, symbolical or exemplary, have actually been fulfilled, except those relating to the subject we are now upon and that of the final consummation, and we will be forced to admit the probability of a new and general empire, containing within its bosom all those qualities which can make men happy. Consider of the following prophecy, and say whether the fulfilment is not begun and not been in progression ever since the year 1777. Isa. ch. 18: "O land shadowing with wings, (for that is "the true translation,) which is beyond the rivers of "Ethiopia: that sendeth ambassadors by the sea, even "in vessels of bulrushes upon the waters, saying, Go, "ye swift messengers, to a nation scattered and peeled, "to a people terrible from their beginning hitherto; a "nation meted out and trodden down, whose land the "rivers have spoiled! In that time shall the present be "brought unto the Lord of Hosts of a people scattered "and peeled, and from a people terrible from the be-"ginning hitherto; a nation meted out and trodden un-"der foot, whose land the rivers have spoiled, to the "place of the name of the Lord of Hosts, the mount of "Zion." Which is the land shadowing with wings, and which is the country beyond the rivers of Ethiopia from Jerusalem where these words were spoken. It is a land or country, using a large commercial navy, whose canvass shades the ports of distant climes. It is a country lying westward from Jerusalem or the Nile. The American continent, which sendeth ambassadors or ministers of peace, the preachers of the gospel by sea, for they cannot arrive in the eastern countries by land, as preachers from any part of Africa might. Even in vessels of bulrushes, in trading vessels used in the navigation of the Red sea in ancient times, Ex. ch. 2, v. 3, made of Bulrushes, as Heroditus informs us. By vessels made of bulrushes, is meant light vessels used for commerce and transportation, like those in which the

American missionaries have sailed to India. *Go swift messengers*, denoting that when the work begins they shall be urged and persuaded by the secret Spirit that impels them to act without delay and with zeal and diligence, the characteristic qualities of the Indian missionaries at the time. *To a nation scattered and peeled driven* as the Jews are, and dispersed into and persecuted by all nations, and not observed as other expelled nations have been, in the mass of population into which they go, they are peeled with afflictions and oppressions. To a people terrible from the time of Abraham, and from their arrival in Judea until their overthrow by the Romans, exhibiting in all their wars an undaunted and inflexible courage, and particularly in those with the Romans, as detailed by Josephus, such as justly entitle them to the epithet terrible. In that time shall the present be brought unto the Lord of Hosts. Then shall the preachers of the gospel present unto the Lord this people plucked by their exertions from degradation and contempt, *whose land the rivers despise*, not supplying moisture for rain and tillage in the time of their exile, to the place of the name of the Lord of Hosts, the Mount Zion, or the holy land and holy city. In the year 1777, when the 7th trumpet, in other words, the trumpet of the great Sabbath, began to blow, these people, the Jews, were for the first time in the world since their dispersion, made by the American constitution naturalized citizens, released from all oppression, capable of partaking of all the privileges which our own people enjoyed, discharged from all the shackles and restraints imposed upon them by our laws before the revolution, according to which they could not be jurors, witnesses, judges, legislators or inheritors from their parents, nor were capable to dispose of their property by will. See Mallory De Juri Maritimo, b. 3, ch. 6; vide also Cunningham's Law Dictionary, Verbo Jervi Dyer, 144, pl. 59; 3 Inst. 89; Fleta, b. 1, ch. 35; 2 Mod, 271; Vern, 263; 2 Sherver, 371; Statute of the 1 Ann, ch. 30; 13th George 2d, ch. 7, b. 26; George 2d, ch. 26; 27 George

2d, ch. 1; M'Nally's Evidence, 73, 77; Madox's History of the Exchequer, 166, 167, 174; M'Nally, 79. Nor were they allowed to dispose of their property by will. All at once the liberalized spirit of free christians took them by the hand, removed their afflictions, cheered their depressed spirits and spoke to them as had been foretold in the language of consolation. Isa. ch. 40, v. 2; *Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned.* The spirit of forgiveness and conciliation infused into the American constitution, inspired also the heart of the late emperor of France to desire and extend an amelioration of their condition, and to convene them for the purpose of discovering the means by which it could be effected. Here is the beginning of the kindness which is to spread over the whole globe, drawing the christians and the Jews together, comforting and relieving one another, communicating light to each other and dissipating antipathies. How ought they to love the Americans for their humane policy. How clearly will they be able to see in this instance that christianity enlightens the mind, fills it with charity, ennobles the heart and civilizes the nations that receive it. Will not these discoveries be the beginning of affections in them for christians? Will they not believe the American preachers in earnest, when told that their good is what these preachers desire? Will they not be conformable to their doctrines who have been so favorable to them, and take pleasure in the name of the country which hath sent them forth? Are not our missionaries working upon these people who are settled in great numbers all over India, Persia, China and Tartary? And what people so likely to act successfully upon them as the Americans, whose extended arms have invited them to her bosom ever since the year 1777? And where already is the land in which the oppressed of all nations assemble, French, English, Germans, Russians; old enemies meeting and lying down together like the lion and the lamb, forgetting their ancient prejudices that formerly

rendered them hostile to each other, no longer quarrelling about their differences in religious opinions or political attachments. This spirit flies to distant climes, from this land furnished with *wings* for the purpose, which are daily increasing, and being destined by Providence for these ends, no human power can check or diminish them. In a few years it will bring those people to the Mountain of Zion, to the true understanding of the scriptures and the true worship of the divinity. Every newspaper proclaims the success of the Bible and missionary societies, and mentions the thousands that are gathered into the sheep-fold of Christ. How can we view these prognostics and compare them with the prophetic writings, without believing in the divine authority of the scriptures, and also that the kingdom of Christ is at hand? Now it begins to be evident, why the American revolution was signalized by so many interpositions of Providence; and why without perceiving its tendency in this respect, the forms of our constitutions embrace all men within the pale of their political edifice; and not only will these Jews be converted to the true faith, but they will literally return to their own country. All the Jews of Judea, whether black or white, whether of the first or second dispersion, refer constantly in their discourses to the destruction of Jerusalem, and speak of their confident hopes that it will be re-built. In some places where they build a house they leave a small part unfinished and write in it certain words, *signifying in memory of the desolation.* They have an unconquerable attachment to Judea, and expect the time when they shall return to it. There is a general opinion prevailing amongst them, that the time is near, and the christians of that country think so too. The vast efforts that are made to translate the scriptures into all the eastern languages, and disseminate them every where; the permission of the different governments to do so, a thing before unknown; the immense concourses to hear them; the growing inclination to receive them and to embrace their doctrines, prevailing and expanding, are sure indica-

tions that the Jews are indeed to be restored, and that the religion of God is to triumph in the mountain of Zion. The greater part of the ten tribes are from Babylon to the Caspian Sea and thence to the head of the Indus and so to Babylon again; 1777 and 45 for the times of perplexity are 1822.

CHAPTER XXIV.

THE FOUR WINDS AND THE OCEAN.

Dan. chapter 7.

THIS prophecy has received divers fulfilments. We will here speak of the last of them, though it is not the final one.

New theories collected from the four quarters of the world, like winds blowing upon the ocean, disturbed and agitated the people. The Illuminati in Germany and France, systematized and adopted them. They rejected, as absurd and slavish, all previously received maxims, either in religion or politics. The knowledge of past ages they viewed as the feeble efforts of infantine reason. They laid aside all these and assayed other systems, which, when they began to reduce to practice, disturbed and troubled the people; the sea that is so easily agitated. These systems begat commotions, insurrections, internal and external war, carnage and massacres, within and without, exceeding all those that had ever been experienced, and which nothing but the raging ocean could be likened to. In this time of trouble came into view the three empires, of which we shall presently speak, and which could not wholly escape the storm. The fourth, which could not be compared to any thing in nature, was produced by it, and came up out of it. One of these is the British lion, raised by the wings or sails of its navy, which by and by

are to be plucked away. The Russian bear, disabled by the battle of Austerlitz and the wars it had carried on before that time, and brought to fall on its side by defeat, having yet in the mouths and conversations of its rulers the carnage and effects of the late battle, is again called upon to rise and destroy much flesh: he burns Moscow and desolates the country around it to a great extent; more than 80,000 men are slain in the battle of Borodino, a great part of them lie unburied; the retreating army of 600,000 men, with its horses and beasts of burthen, strew the country for several hundred miles with dead bodies, and finally is almost annihilated. The leopard, with his four wings, is emblematical of the American empire, composed by union of different states, not exactly agreeing in laws, customs or interests, but having political complexions of different spots or colors. She is descended from the lion, as the leopard is by intermixture with others. She is like the lion, a naval power of less strength, represented by the comparison of four to six. This power had existed long enough when seen in the vision of this propheey to have had four executive heads or presidents: Washington, Adams, Jefferson and Madison. The fourth power is not likened to any thing, there never having been upon earth any thing to which it could be likened. It was for a time governed by Atheism, which no government ever was before. It appears and terminates before the greater event upon which the attention of the world is soon to be fixed. This incomparable empire had ten horns. First, the king who was beheaded. Secondly, the five directors. Thirdly, the three consuls. Fourthly, the emperor. One of the consuls, a little horn, in the character of emperor, supplanted the three consuls; the two consuls were so in name but not in reality; take these from the ten executives before mentioned, and then the first consul is one of the seven, and yet, when he came to be emperor, made the eighth. This great power filled the earth with terror, and influenced all nations. It changed the times by abolishig Sabbaths and appointing decades, and alter-

ing the names of the months. It established a new era for the computation of years. It lasted a time, and times and half a time, or seven years, twice seven and the dividing of the third seven. The revolution commenced on the 18th of July, 1789; the abdication of Bonaparte was on the 6th of April, 1814; the surrender of Paris to the allied armies on the 31st of March, 1814, and the entry of the allied armies into France, which was the real, though not formal prostration and end of the government of the revolution, was, it is supposed some time in the month of January, 1814. In this time also came into view the mystic Babylon, the image of the ancient Roman empire, assimilated at the time the Revelations were written, by many resemblances to the Babylon of antiquity. That is to say, in being the head of a great empire, in the greatness of its population, conquests, trade, fleet and riches, and also in its inhuman persecution of the christians, as Babylon had persecuted the Jews. Suddenly the head of this spiritual Babylon is seized and carried into the dominions of this extraordinary government, on the 2d of February, 1808; and by a decree of the supreme legislature his territories were taken away, and his supremacy, which had so long the consciences of men, is broken and encroached upon, and becomes despised by the neighboring states. In the natural progress of human affairs it will probably diminish till it comes to a point. Compare these circumstances of the present day, with those stated in another chapter, and behold the wonderful change! No better similitude could possibly be used to express the turbulence, violence and rage of this astonishing period than the ocean. To give you some idea of the enormities of this revolution, in its earliest stages only, I will here insert the words of Vanness, 1 vol. p. 298. Speaking of the national convention of France, which assembled on the 21st of September, 1792, he says: "The sitting of this convention continued 37 months and 4 days. They signed the death warrant of the successor of 100 kings, who was executed the 21st January,

1793, and in one day broke the sceptre, for which the existance of fourteen centuries had procured almost a religious veneration. They converted France into an armed nation, which sent a million and an half of men to repel its enemies, and who defeated the combination of all the great princes of the continent, and subdued Holland. This convention enacted 11,210 laws, and during its continuance 360 conspiracies and 140 insurrections were discovered, and 18,613 put to death by the guillotine. The civil war at Lyons cost 31,200 men, and that at Marseilles 729. At Toulon 14,325 lives were destroyed. And in the south, after the fall of Robespiere, 750 individuals perished. The war in Vendee caused the destruction of 900,000 men and more than 20,000 dwellings. Four thousand seven hundred and twenty persons committed suicide, through terror of the dreadful enormities, the massacres and the legal cruelties that were committed; and 3400 women died of premature deliveries from the same cause, and 1550 were driven into incurable insanity. In the colonies 124,000 white men, women and children, and 60,000 people of color were massacred, and two towns and 3200 habitations burnt. The loss of men by the war alone, is estimated at upwards of 800,000; and 123,789 emigrants were forever excluded from entering France. These were the evils that occurred during that convention.

How many men were lost on the side of the enemy, is not stated; no doubt an equal, if not a greater number. We are not told how far the destruction of the human race was carried in the eighteen succeeding years; during the whole of which time wars in Europe were waged without intermission, till the revolution spent itself in the year 1813, and made its last effort in the 16th, 17th and 18th of June, 1815, at the battle of Waterloo. Supposing a proportionate carnage to that which took place in the five first years, there could not be a less number destroyed in the remaining years of the revolution than 5,000,000 of human beings on both sides, to be

added to the numbers already stated. Is it incredible that these times, rendered so remarkable, not only by the destruction of men, but also by the momentous events which turned upon them, should be spoken of in the prophecies? See Rev. ch. 11, 12 and 16. During the time of the national convention, and on the 6th of November, 1793, all religious assemblies were abolished, and the most open contempt for all sorts of religious worship took place. At this time the operations of the guillotine went on with unintermitting fury. The Bible and Testament, the two witnesses which troubled infidelity, were proscribed and banished. They testified in sackcloth. The religion of Christ, it was supposed, was then about to take its final leave of the world. Religion seemed to be in labor; the dragon of Atheism pursued her and was ready to devour her offspring, which heaven snatched from its devouring Jaws. And it will one day descend to govern the whole human race with a rod of iron or irresistable sway. The seven vials of wrath, or the seven constitutions of France, the productions of the illuminati; first, that for limiting the monarchy; secondly, for establishing the republic; thirdly, for appointing the directory; fourthly, the consular government for years; fifthly, the consular government for life; sixthly, the imperial government, and seventhly, the constitution made after the return of the emperor from Elba, as each of them was poured out upon the earth, the work of destruction raged to a degree which exceeded all that was ever seen in Europe before, and for its terrors not to be exceeded by any scriptural comparison. Do not these writings, all taken together, denote the rise, progress, power, decline and fall of papal supremacy, the last of which now only remains to be fulfilled, the deadly wound being already given?

CHAPTER XXV.

THE DEATH OF CHRIST.

"*AND if I be lifted up from the earth will draw* "*all men unto me*;" John, ch. 12, v. 32. Crucifixion and death, punishments inflicted by the enemies of Christ and of his doctrines, as the effectual means of suppression, are foretold by him just before his passion, as the circumstances that would draw all men to him. It cannot be said of this prediction that it was made after the fulfilment. It is not yet fulfilled, though we know it to have been part of the gospels one thousand years, to go no further back. How unlikely did this prophecy seem at that time? How were all the inhabitants of the earth to be discovered? Those living in the ocean and those beyond it? How were those vast oceans to be traversed? And how were those various and numerous nations, speaking different languages, to be made to understand the christian doctrines? Translations and manuscript copies could never effect it. The prediction absolutely seemed impossible. Behold now the state of things before you. All oceans navigable, all countries sailed to. The scriptures translated into all languages, and copies multiplied without number, and almost as it were comparatively without labor and without expense. The whole world laid open to the influence of christianity. The Chinese, Hottentots, Indians and all nations, adopting the christian creed, and with a rapidity never before witnessed. How plentifully are the means supplied? Transcendant example of gospel truth! How can we contemplate the invention of the compass; the navigator's needle and the art of printing, all discovered in due and proper time, and opening the way to all countries and islands, and to the understandings of their inhabitants, without falling prostrate in the presence of Him who is the essence of truth, and without being ashamed of the ignorance which can impose on us the shackles of unbelief. The human race travelling for

ages through the valley of thick darkness and uncertainty, now ascend towards the eminence where etherial light displays the richness and the reality of divine truth, as set forth in the holy book of our faith. Since the time of this prediction also, the art of making paper of linen and cotton, hath been introduced into Samarcu from China, about the year of our Lord 652, carried thence to Mecca in the year of our Lord 710, in the time of the Saracen conquests, and from Samarcu it has been diffused through all Europe and America, in company with the art of printing.

CHAPTER XXVI.

OF THE GREAT EARTHQUAKE AND HAIL.

Revelations, chapter 16, *v.* 19 *and* 20.

IN chapter 14, verse 6th, the angel is preparing to preach the gospel to all nations, and kindred, and tongues, and people. This is a prediction of the universal spreading of christianity over the whole earth; also, of the vast numbers of men who shall embrace it. Soon after which the 6th Millennium will close, and the 7th be introduced by a great earthquake and hail. "The cities of the nations shall fall, the islands shall fly away, and the "islands shall be no more found." The commencement of the earthquakes on the 16th of December, 1811, and the numerous returns of them down to this time; and also the frequent occurrence of them in various parts of Europe, Asia and Africa for seven years last past, may be, as some suppose, the events predicted. If a natural earthquake be meant, those we are speaking of are by no means characteristic of the vast one here spoken of, and must be only the precursors of that. They do indeed indicate the possibility of eruptions of immense violence and extent, equal to the apprehension

excited by their universality and frequency. Whether a natural or spiritual one be meant, it is probably within the cycle of the sixth Millennium. Is not this the time when the angel is preparing to preach the gospels to all nations? Are not all the civilized nations of the world engaged in this work at this very moment? And is the end of the sixth Millennium further removed than 94 years from this day? It may be that the earthquake is of the spiritual kind. The human race are to survive it, and to call upon the rocks and mountains to hide them; ch. 6. The religion of Jesus, cloathed with the light of the sun and supported by the mildness of the gospels, likened to the moon under her feet, may be preached with convincing eloquence; and then may the world of mankind, as by an universal earthquake, be alarmed at their dangers; the mountains of their obstinacy may sink down into humility. Their insulated state of separation from the continent of holiness may vanish, and such may be the impetuosity of preaching through every spot and neighborhood of the whole world that, like ponderous hail from Heaven, it will trouble the unregenerate, and wrest from them, in the agonies of conviction, the exclamations of despairing sin; ch. 12, ch. 14, v. 6, 18, 19, 20 and 21; see also ch. 17, 18 and 19. The temporal and the mystic Babylon will come to their end preparatively to the seventh Millenary, and the genius of both shall perish. The genius of ancient Rome was war: dressed in crimson garments, she grasped in her hands the spoils of war, and she infused her impurities into all nations. Polytheism, the cruelties of conquest, the intolerance of persecution, the inhumanity of chastisements, the desolation of countries, the violation of nature's ties, marked her inflexible reign. She made the disconsolate widow and the helpless orphan. Brutality and plunder, pestilence and famine followed upon her footsteps. The rewards of industry and the comforts of life she snatched away; and just as disgusting is the spirit of the modern mistress of the world—importune despotism and persecution are her sceptres. She,

with her inquisitorial institutions, as well as the former by her caprices, spilt the blood of the saints. Before the great Sabbath these must be enchained, and it must be predicable of them, that she was, and is not, and yet is. War must be laid aside, and persecution for a long time, though not wholly deprived of the vital spark, must be dead and incapable of reviving till the time of her imprisonment shall pass away. Nations already begin to look for some mode of terminating their differences, without resorting to war. Witness the holy league, which, like all other things, though at first imperfect, may by improvement at length be rendered perfect. The war of government against individuals is every where becoming more mild. The writings in favor of humanity, have almost banished the infliction of capital punishment. And as to the war of individual against individual, it is now more a matter of reproach than of honor. The opinions of mankind, like predelictions, go as far to the opposite as lately they were on the other. And perceiving in this age the miseries which long continued warfare hath brought on mankind, all people, by one combined effort, seem to be devising means to remove themselves as far as possible from war and its evils. They are brought to cast an anxious look to that religion of peace, the temporary absence of which hath lately caused so many calamities. The wisdom of Providence, in the kindness of its dispensation, balances the greatest of evils with proportionate advantages. It commands the admiration and the gratitude of reflecting men.

A monument, erected to Charles James Fox, from the masterly chisel of Westmacil, in Westminster Abbey, is entirely completed. It consists of two beautiful female figures lamenting over the departed statesman: and a negro slave sitting on the steps of the pedestal, with his eyes raised in gratitude to Mr. Fox for the distinguished part he took in the abolition of the disgraceful slave trade. This circumstance, unconnected with party, and in the admiration of which all classes

and ages must join, has been chosen from the history of Mr. Fox's life to be his memorial with posterity. And is it not, in your impartial judgment, the most glorious action that a virtuous mind can aspire to? Does it not so appear to every rational man? The circumstance of its selection, is a proof that the sentiment held up for his eulogy, is general, and prevalent in England, and is supposed to be so elsewhere. And what is the result of such a sentiment? It demonstrates that a love of justice, a regard for humanity, and religion is taking root, and that preparations are making for the abolition of all customs inconsistent with the enlarged intellectual improvements which are shortly expected to take place. When war, slavery, despotism, oppression, intolerance, ignorance and persecution of all kinds shall be prostrate at the feet of science and the genuine doctrines of true religion. When the shadows of darkness shall fly away, and the animating light of knowledge shall shed the effusions of its brightness upon every spot of the globe. When the whole human race shall be united under its banners, in the praise of that divine essence who has plucked them from the abyss of obscurity and placed them in the view of his august perfections.

On the 26th of January, 1818, it was announced in London that a treaty had been concluded between England and Spain, by which Spain consented to the abolition of the slave trade. This important instrument was signed at Madrid, by Sir H. Wellesley and Mr. Pizarro, the Spanish Minister of State, on the 23d of September, and ratified at London on the 21st of November 1817. The Spaniards are prohibited from going to the north of the line to purchase negroes from the date of the ratification. And they are prohibited from going to the south of the line for the same purpose, from and after the 30th of May, 1820, when the slave trade is to become altogether extinct. The penalties are, confiscation of property and transportation to the Philippine Islands. Foreigners importing negroes or slaves into the Spanish colonies, are subject to the same penalties. Article 3d

His Britannic Majesty engages to pay at London, on the 20th of February, 1818, the sum of £400,000 sterling to such persons as his Catholic Majesty shall appoint to receive the same. Article 4th. The said sum of £400,000 sterling is to be considered as a full compensation for all losses sustained by the subjects of his Catholic Majesty engaged in this traffic, on account of vessels captured previously to the exchange of this ratification of the present treaty; as also, losses which are a necessary consequence of the abolition of said traffic.

There is perceptible n these transactions, a disposition springing up, under the culture of Providence, to mitigate the wretchedness of humanity. It grows: it spreads: respect for the rights of others is every where germinating: such as never appeared in the world at any former period. Who can doubt the issue of all these preparatives? Or avoid seeing that they are to terminate in a state of things far more delightful than we or our ancestors have ever yet witnessed? Do you not see all talents engaged of whatsoever society, denomination, occupation, or profession, in some employment or other, tending to this grand result? How can it fail of being produced? Every day unfolds the latent powers of the human mind, and presents us with some new discovery. After the time shall have arrived when every discovery shall be brought to its limit, both those which have been, and those which are to be made, it is inconceivable, to what a degree of mental excellence men will then have arrived! It is impossible now to say what are the secret powers of nature that will not be summoned to aid in the advancement of his destinies. Reflect upon this, and upon the daily attainments that call for your attention, and your doubts will be dismissed, not only of the possibility, but also of the probability of the Millennium, when the triumphant light of the Messiah shall have put all things under its feet.

CHAPTER XXVII.

OF THE MILLENARY SABBATH.

ANTI-CHRISTIAN writings of the first century take notice of divers passages now found in the gospel. What a proof have they involuntarily given to after generations, of the early existence of those books, which they wished to suppress. Who is unable to discern, whether an account was really written on the day it purports to have been written or not? Does it relate a variety of natural circumstances as one unconcernedly talking of things and persons that he had seen, without stiffness or the appearance of art, and without omitting minute occurrences? He certainly speaks of what he has seen. Does he speak of public persons and men in authority, their connexions and relations, and those which they act upon and those that act upon them? And do authentic histories of the same times show the persons alluded to, acting at the times specified in the stations and characters described? Read the Roman and Jewish historians of that day and all this will appear to be perceivable of the gospel. They furnish internal evidence of their own truth, and derived from the strongest external evidence also. Not naming any thing of the admission of Josephus, who is quoted by writers as early as 230 or 240 after Christ, but whose writings are said to have been interpolated between the times of Ongier and Eusibius. 1 Gibbon, 546. The gospels every where refer to the prophets and make selections from them. No one doubts of the existence of the propheties before the destruction of Jerusalem by Titus. They foretold the general dispersion of the Jews by the Romans and the taking of the city by the Saracens. These events answered to the predictions of the prophets, and are enough to prove that the prophecies are the offsprings of divine prescience. They have foretold the subversion of Ninevah, of Babylon, and of the Persian dynasty. The Jews, the bitter enemies of the gospel,

declare the existence of these prophecies from the times spoken of in them. They form part of the Hebrew Bible, and the Jews yet look for the future fulfilment of some parts of them. The Bible, in the year 270 before Christ, was translated by seventy-two Jews, brought from Jerusalem for the purpose, into the Greek language. They were selected by Ptolemy Philadelphus in the year before Christ 277. The prophecies were soon afterwards translated by 70 Egyptian Jews. Josephus says of Isaiah that he lived in the time of Baladon and Hezekiah, (which was 713 before Christ) which Barosos mentions. And he says that Isaiah was by the confession of all a divine and wonderful man in speaking the truth, and that he wrote down all his prophecies that their accomplishment might be judged of from events by posterity. Nor says he did this prophet do so alone, but the others, which were twelve in number, did the same; and whatsoever is done among us, whether it be good or whether it be bad, comes to pass according to these prophecies; Ant. b. 10, ch. 2, sec. 2; b. 9, ch. 13, sec. 3; b. 10, ch. 1, sec. 4 and 5; b. 11, ch. 1, sec. 1. The Jews had in their possession, in the Hebrew language, the sacred books which they had received from their immediate ancestors, who, supposing them to have been above 48 years before the time of this translation, and contemporaneously with the birth of the translators, must have lived for a part of their time at and before the invasion of Alexander, which is clearly stated and foretold by Dan. ch. 8, v. 21, for that was in the year 335 before Christ. All historians of these times admit of this chronology. If the prophecy existed before the Persian war and predicted it, then there is no circumstance to induce a suspicion that it was not in writing at the period when it purports in itself to have been so. I do not know that any part of Josephus is said to be interpolated as we see it at this day, except that which concerns Christ. Gibbon, in his note in page 543 of his first volume, insists upon this as an insertion, and refers to Josephus, tome 2, page 267 to 273, and to

other writers, but he does not intimate there, or any where else, that I know of, upon other insertions. He often refers to Josephus as a book of authority; and his book, on account of his own excellent character, learning and experience, is considered in general as worthy of the highest credit. And Josephus speaks of Daniel as a prophet of the most exalted character; b. 10, ch. 11, sec. 4 and 7; Ant. b. 11, ch. 8, sec. 5; Dan. ch. 7, v. 3, 8, 20, 21 and 22, ch. 11, v. 3; and he says that these prophecies were shown to Alexander when he came to Jerusalem. And indeed something extraordinary must have happened, for all the historians of that time agree, that Alexander did not take and plunder the city, then belonging to his enemy the Persian king, but left it and proceeded with his conquest.

If the precedency of Daniel, to the events foretold be established, then the book of Daniel was written by inspiration and a spirit of prescience which does not belong to men. The same may be said of Isaiah. Both of them are to this day a part of the Hebrew Bible, and are reverenced by the Jews as a part of their sacred writings.

What do these books say? After denunciations against the Israelites, they promise a restoration of them from all countries to their own. They promise it to all the tribes, together with the previous conversion of all mankind, which follows a previous general earthquake, great destruction of the human race and such great trouble as never was before. They speak of the increased brightness of the moon, and say that the light of the sun shall be seven fold, as the light of seven days in the day that the Lord bindeth up the breach of his people and healeth the shape of their wounds. It is there declared, that there shall be a new Heaven and a new earth, and then commences the reign of peace and justice. Isa. ch. 2, v. 4; "And he shall judge among the nations, and "shall rebuke many people: and they shall beat their "swords into ploughshares, and their spears into prun-"ing hooks: nation shall not lift up the sword against

"nation, neither shall they learn war any more." Ch. 11, v. 6, 7 and 8; "The wolf also shall dwell with the "lamb, and the leopard shall lie down with the kid; and "the calf and the young lion and the fatling together; "and a little child shall lead them. And the cow and "the bear shall feed; their young ones shall lie down "together: and the lion shall eat straw like the ox. And "the sucking child shall play on the hole of the asp, and "the weaned child shall put his hand on the cockatrice's "den." Ch. 65, v. 25; "The wolf and the lamb shall "feed together, and the lion shall eat straw like the bul- "lock: and dust shall be the serpent's meat. They "shall not hurt or destroy in all my holy mountain." See also Micah, ch. 4, v. 3; "And he shall judge "among many people, and rebuke strange nations afar "off; and they shall beat their swords into plough- "shares, and their spears into pruning hooks; nation "shall not lift up the sword against nation, neither shall "they learn war any more." See also Hosea, ch. 2, v. 18; "And I will break the bow and the sword and the "battle out of the earth, and will make them to lie down "safely." Gibbon cites Tacitus, vol. 8, and says: Whilst the east was under the government of the Assyrians, Medes and Persians, the Israelites, for many ages, lived the most despised portion of their slaves; pointing unequivocally to the captivity by the Assyrians before the conquests of Alexander, about 395 years after the captivity, 720 years before Christ. The Chaldean captivity was 588 years before Christ, and only 153 years before the Macedonian invasion of Asia; a time not answerable to the many ages spoken of by Gibbon. The historical part of the Bible, especially with respect to this transaction, is true. Then why not those parts also which speak of Isaiah and Daniel?

If we count the 1290 years, the time of desolation from the birth of Mahomet, these 1290 added to the year 569, will end in the year 1859. In whatever way it be counted, the period is not far off. If we will but reflect that in 400 years last past, science, by means of

printing, has flourished and improved more than in all the times anterior to it; 1 Cr. Laws, 276; and that arts are every day springing up, and new discoveries every day made, is it improbable that in 50 years more, progressing in that one ratio, man will have arrived at the utmost height to which his intellect can soar, and will have descried in physics and in government all that is necessary for the prolongation of life, the printing of truth and the art of embracing, under one perfect government, the whole of the human race?

Navigation, ancient and modern, hath shown us the human savage, naked in mind and body, destitute of science, of arts, of ideas and almost of language; he hath gradually learned the breaking of animals to his use, the culture and improvement of the earth, the traverse of the ocean and the art of astronomy; he hath ascended to commerce, to the invention of mechanic arts, to government, legislation, to philosophy and to the multiplied and multiplying hosts of new discoveries, which themselves produce, in ten-fold ratio, others which propagate in like proportion. To what height they may arrive, we cannot say: nor where is the limit that bounds the human intellect, but the useful arts will never be forgotten. We are justified in saying so, by a retrospect of the past, man will never relapse into his original ignorance. We can mark in history the dawnings of his understanding and its progress to this day; when, comparatively speaking, he is now the meredian sun, instead of the dullest of the twinkling stars. The times in which we live is the day glittering with light, instead of the darkness of the cavern, which formerly admitted but a solitary ray. With unwearied and rapid flight we soar into the highest regions of wisdom's stars, before untasted and unexplored; and what will be the future learning in physics, for the prolongation of life; for the increase of subsistence; for the perfection of political science; for the completion of the moral system, we cannot say: but we have seen enough to know, that the improvements are likely to be such, in a few years, as will

remove all the prejudices and all the evils which have originated in times of darkness. "Thy kingdom come, thy will be done on earth as it is in Heaven," we can now pray for in solemn meetings to the people, with a lively expectation that the time will indeed come, and that shortly, when the glorious Millennium will vindicate the ways of God to man, and add one more illustrious proof of the inspired verity of the holy scriptures. Who cannot see, in the progress of science and of the arts, the time when man was an infant, when he grew into adolescence and then into puberty, whence shortly he will arrive to manhood and display the excellence of his Creator's wisdom and goodness: and who cannot see that he was but of yesterday?

CHAPTER XXVIII.

OF THE PRECEDENCY OF PROPHECIES.

THE prophecies which concerned Alexander and his successors, were such exact and circumstantial relations of things which profane historians related, that those who oppose the divinity of the scriptures, decidedly acknowledge a precise conformity, and from thence they argue, that they were written in the form of prophecies, after the events referred to were recorded by historians; Polybius, Quintius, Curtius, Josephus, Livy, and others. Then the controversy is reduced to this: If written before the events recorded in history, the prophecies were clearly views of futurity, which do not belong to men. Would the Jewish priesthood, and other keepers of the sacred books, have suffered interpolations of new matter for any purpose whatever? Was not the preservation of their sacred writings from corruption a matter of the greatest concern to them? When could such interpolations be made? After the narration by historians of the facts referred to? Must they not have been at all events

after the death of Antiochus, the great Lchucus his son, and of Antiochus Epiphanes, to whom they relate? bringing us to a period subsequent to the year 164 before Christ, in which year or shortly afterwards Antiochus Epiphanes died. It was then impossible to interpolate. Vast numbers of Jews resided in Alexandria, and in Egypt, as well as at Jerusalem, and in all Judea, at Babylon also, at Antioch, and in Mesopotamia; 4 Rol. 457, 508; 6 Rol. 76, 453. Their sacred writings were known at this time to not less than six millions of men. The Jews at this time composed a great part of the nation of Cyrenaica, between the desarts of Africa and the Mediteranean, between 30 and 33 degrees of north latitude, and adjoining in the west to Egypt. They had been long settled there; 7 Rol. 482. Also, vast numbers lived in Adiobene beyond the Euphrates, and among the Parthians, and under their government; Jos. War, b. 2, ch. 16, v. 4. How was it possible, under such circumstances, to add pretended prophecies not contained in the sacred writings before? Just as possible as at this time to add to the Old and New Testament something not in them before, to pass hereafter as a part of them. See the Antiq. b. 12, ch. 3; 1 Pet. ch. 1, v. 1; 6 Rol. 453. The Jews lived also in Phrygia and Lydia. As to the Jews and their writings, Boresus, who wrote 270 years before Christ, refers to them as of the times they purport to have been of. Isaiah was put to death 696 years before Christ; Jeremiah died 577 years before Christ; Daniel died 534 years before Christ; Antiochus Epiphanes died 164 years before Christ. In the face of all these obstacles the most incredulous might be appealed to, and asked, whether it were possible to make such additions without being discovered by all those whose copies had them not before, and without being known to the most eminent and learned writers of the Jewish nation, such as Josephus was? Where too the alteration must have been made but little over a century before he wrote? It seems to be absolutely impossible, and if so, is it correct to conclude, there was no alteration? Then the prophecy pre-

ceded the events foretold by at least 350 years. The prophet must have seen into futurity; his writings must be divine, and God the author. But to avoid even the appearance of doubt, I have dwe't only on such prophecies which have been fulfilling for thousands of years: and are fulfilling in our own times; and are known to be so by all who will be informed of facts, and will compare them for one moment with the prediction. Babylon, Jerusalem, Egypt, Arabia; how wonderful that the prophet should have foretold precisely as happened with the invasion of Alexander 334 years before Christ; with all that respected his conquests and his successors, and their conduct, wars, and defeats, to the death of Epiphanes, 164 years before Christ. Vast numbers of Jews were settled at Orlevah in the time of Selvecus, 300 years before Christ; 6 Rol. 5; who cites Strabo, b. 16, page 750. The Epistle of James, ch. 1, v. 1, is directed to the twelve tribes which are scattered abroad; and James, in his Epistle, directs it to the strangers who are scattered throughout Pontus, Gallatia, Coppadocea, Asia and Bythenia. In this computation there is no account made of the twelve tribes who were carried into Medea and the mountains of Hyrcania and to the vicinity of the Caspean Sea, nor to those in India. All of them having long before the period we are speaking of, their sacred books in their possession, and in that of the priesthood, who were brought up in the study and profession of the law and of all that related to it. Numbers of lawyers, who like those of the present day, searched the law and the writings connected with it to its source, three thousands of years before.

It is in vain to deny the prescience of the prophetic writings. No one pretends that any passage in the book of Genesis was not in it when originally composed. In the 49th chapter and 10th verse of that book is this prophecy; "The sceptre shall not depart from Judah, nor "a lawgiver from between his feet, until Shiloh come; "and unto him shall the gathering of the people be." This was written 1491 years before Christ. What is

the meaning of this passage? That the tribe of Judah shall continue to exist as a nation, governed by its own laws and rulers, till the coming of some great personage denominated *Shiloh*, and after that shall lose its national independence! What is the fact? The tribe grew into a nation, which was governed by its own laws, till the birth of Christ. Soon after his birth, in ten or twelve years Judea was put under a Roman procurator, and its independence wholly abolished. And in 33 years after his death all the royal race were either killed or sold. And there appeared the little stone spoken of by Daniel, ch. 2, v. 24, 35, 44 and 45, which was made without hands, and smote the image that represented the 4th empire, that of the Romans, which followed that of the Macedonean, which followed that of the Persian, which followed that of the Assyrean. The stone that shall grow to a mountain, large enough to fill the whole earth. The emblem of a kingdom that shall never be destroyed. Has not the little stone, which appeared in the most flourishing time of the Roman empire, continued to grow to this day? Has it not survived the wreck and breaking to pieces of all that empire; out of which many other states and kingdoms have been since formed? And does not the christian religion still grow, notwithstanding all the persecutions and oppositions it has met with? Is it not now rushing, as it were, to every part of the earth, as unto an unreplenished vacuum? How can unprejudiced reflection resist the immense force of these extraordinary facts? Who can believe that this state of things is not that which the prophetic writings held up to our expectations?

As to the restoration of the Jews, see Micah, ch. 4 and 5; Zech. ch. 6, v. 12 and 13; Joel, ch. 3; Jere. ch. 50, v. 19; Joel, ch. 3, v. 7 and 23; Amos, ch. 9, v. 13, 14 and 15; Zeph. ch. 3, v. 9, 10 and 20; Zech. ch. 10, v. 10, ch. 12, v. 9, 10 and 11, ch. 13, v. 9, ch. 2, v. 11, ch. 8, v. 20 and 23; Mala. ch. 3, v. 12, ch. 4; Isa. ch. 2, v. 2 and 3, ch. 3, v. 17 and 18, ch. 36, v. 9, ch. 41, v. 15 and 25, ch. 43, v. 5 and 6, ch. 44, v. 26, ch.

46, v. 13, ch. 49, v. 19 and 23, ch. 51, v. 3, ch. 55, v. 7, ch. 60, v. 15 and 22, ch. 62, v. 12, ch. 65, v. 10, ch. 66, v. 12; Deut. ch. 30, v. 4 and 9; Nehe. ch. 1, v. 9; Ezek. ch. 34, v. 11, &c. ch. 36.

CHAPTER XXIX.

OF PROPHETIC SIGNS.

I NOW propose to speak in order of the signs which are to announce the restoration and the Millennium, as well as those events which are to precede them, that we may judge whether or not any such appearances have hitherto occurred or yet are occurring. Spots in the sun; melting of the snows on the mountains of Switzerland, the Tyrol and Mount Jura, which never were melted before; premature springs; the deviation of the needle; the contradictions of the barometer; the lights beyond Paris; tides in the Adriatic; and electric appearances on the masts of vessels as they approach land, all which occurred in the year 1817. Are these the fore-runners of the great earthquake spoken of in Revelations? Judge for yourselves. I only lay before you the phenomena as they are exhibited. The late earthquakes seem to differ from all former ones, and to be continued through all the earth for many years from 1811 to 1818, as if the surface of the earth was but a shell which covered a sea of subterranean flame that occupied the centre, and was ready to burst through the pores of the earth universally. Our earthquakes commenced on the 16th of December, 1811, about half past 2 o'clock in the morning, and have been felt at intervals up to May, 1818. One was on the 16th of December, 1816. The first shocks, which were the most violent, had these effects: The water in the Mississippi, near New Madrid, rose in a few minutes 12 or 14 feet, and again fell like a tide; some lakes were elevated, and the bottom raised above the surface of the earth

in the neighborhood, and still remain so. The country near New Madrid was every where broken up in furrows six or eight feet wide and as many deep. The streams of water in Tennessee have been ever since more copious than before. In many places in West Tennessee old sulphur springs have recommenced running which some years before had dried up. And in some places new springs of sulphurous water have broken out of the earth, and still continue to run. The earth, in the western part of West Tennessee, opened in several places, and white sand issued from the apertures. Near New Madrid hot water issued from the holes, of a dark colour, and of a strong sulphureous smell. Where the white sand was thrown up, it lay around the hole in a circular form. In some places there issued from the earth something like wind from the tube of a bellows passing through burning coal. In the Chickasaw country it cast up hillocks of white sand of the size of potatoe hills. These are all through the Chickasaw country. In some places west of the Mississippi a troublesome warmth of the earth was perceptible to the naked feet. The day next but one, before the first earthquake, was darkened from morning to night by a thick fog, and divers persons perceived a sulphureous scent. The wind ceased, and there was a dead calm, without the least breath of air on the day of the earthquake. The motions of the earth were undulating; the part agitated quivered like the flesh of a beef just killed. They began about the time of the disappearance of the comet. The motions progressed from west to east. They were sometimes, but seldom, perpendicular, resembling a house raised and suddenly let fall to the ground. Explosions like the discharge of a cannon at a few miles distance were heard, and at night flashes of lightning seemed sometimes to break from the earth. For two or three months the shocks were frequent, almost every day; then they gradually decreased in motion, and took place at longer intervals. In May, 1817, they were in Tennessee at the distance of several months apart, and were but barely perceptible. When the

shocks came on, the stones upon the surface of the earth were agitated by a tremulous motion like eggs in a frying-pan, and altogether made a noise similar to that of a wagon's wheels on a pebbly road. The frightened horses ran snorting in the field; the hogs squeeled; the dogs barked; and the fowls descended from their roosts. The ponds of water, when there was no wind, had a troubled surface the whole day preceding any great shock. A deep gloom presided over the face of nature. In the time of the earthquakes a murmuring noise, like that of fire disturbed by the blowing of a bellows, issued from the pores of the earth. A distant rumbling was heard almost without intermission, and sometimes appeared to be in the air. Bricks fell from the tops of chimnies. The agitations above seemed to exceed those immediately on the surface. On the west side of the Mississippi the trees were in many places split from the root upwards, the roots themselves being divided: in some instances the tree was wholly split to pieces; and in others, leaving a vacuum between the dissevered parts. In some instances the trees were broken off, the tops fell to the ground, leaving the trunk standing. Spouts of water of three or four inches diameter, arose from the Mississippi and ascended to a great height. In some parts of the Mississippi, the stream was swallowed up for some minutes, by the seeming descent of the water into some great opening of the earth, at the bottom of the river. Boats were ingulphed and never more heard of. For six months before the earthquakes at least, and indeed for a longer time, the weather was unusually warm; little or no motion of the air was perceptible; no lightning was seen, nor thunder heard. A dead calm brooded over exhausted principles. In the time of the earthquakes the fountains received into their beds muddy water, too thick to be drank. The watery passages seemed to be repairing, and the choaked avenues to be cleansed from their rubbish. A dull and heavy obscuration of the atmosphere usually preceded the shocks. The effluvia that caused the dimness of the day seemed to be neither clouds nor smoke,

but resembling both. It was too light for clouds, and too much attenuated for common smoke, and was of a lighter cast. It seldom terminated in condensation, as Tennes. see vapors usually do. On Wednesday, the 10th of December, 1817, a severe shock of an earthquake was felt at Judge Roane's plantation, 15 miles west of Knoxville, and from thence westwardly as far as Gallatin, accompanied with a loud rumbling noise, resembling thunder. Another slight shock was felt the next night at Mr Beattie's, at the foot of the Cumberland mountain, on the east side. The first shock was also felt at Knoxville, with the same degree of violence, and we suppose still further to the eastward. The motion was not felt further to the westward than Gallatin, that we have heard of.

Between the 26th of May and the 12th June, 1817, at Harwell-Bagh, near Calcutta, forty distinct shocks of an earthquake caused great alarm at that station. The first occurred about eleven o'clock at night, and lasted several minutes. Every one jumped out of bed, and left the Hungelows for fear. Several buildings were thrown down in the province, and also in Gurwall. This visitation had not subsided on the 15th of June. On the 22d of September, 1817, at 3 o'clock in the morning, a smart shock of an earthquake was felt at Angueleme, in France. There was an earthquake lately at Abingdon, in Virginia. At Patres, in Turkey, a part of the ancient Pellopennesus, and now called the Morea, on the 23d of August, 1817, about 8 o'clock in the morning, there was towards Vostitza a noise similar to a discharge of artillery. It was followed almost immediately by a violent agitation of the earth, which lasted about a minute and a half. At the same time the sea retired to a considerable distance, leaving the vessels dry that were in the harbor. It then returned with fury, rose 15 feet above the ordinary level, and covered with its waves an extent of land almost 100 feet. It then returned to its accustomed situation. But the Cape, which formed a part of the harbor of Vostitza, and was at the mouth of

the river called Gaidourorpnielle, after having cast up a very thick smoke, sunk into the sea, which near that point was very deep. The town, which contained 800 houses and some public buildings, a mosque and several churches, was entirely destroyed, and 65 of the inhabitants perished in the ruins. The villages of Morla, Demilroupela, Loumare and Temert, near Vostitza, were all destroyed. During eight days, shocks less violent, but very frequent, succeeded the earthquake. There is still seen, half a league from Vostitza, a great space of earth covered with yellowish water and deeply furrowed. It is stated in Paris, the 18th of February, 1818, that at La Souffriere, in the Isle of Lucie, a volcano disclosed itself, of which the explosion was so violent that almost all the mountain of St. Philip was destroyed. The earth has sunk in, and there is a bason formed on the summit of the mountain, in which there are fish. The place which had opened has again closed, and nothing now remaining but the basin. At Loveport, on the 27th of March, it is stated that the glaceire of Ortter, in the Tyrol, in the vicinity of Chiovenna, increased in the winter of 1818, in a most extraordinary manner, notwithstanding the general mildness of the season. From the depths of the ice incessant and tremendous roarings are heard. The Suldenbark stream which formerly issued from the glaciere, has been dried up ever since some time in 1817, and great apprehensions are entertained for the neighboring countries, should the heat of summer open a passage to the waters which seem to have collected within the bosom of this immense mass of ice. Similar phenomena have been observed in the glaciere of the Valley of Naudsberg. The storm of the 23d of March, 1818, from the effects of which our shores were exempted, spread its ravages over the greatest part of the continent. At Turon it was attended with two shocks of an earthquake. Genoa, Savona, Alerno and San Remo were thrown into the greatest consternation for two days by repeated concussions, and several houses were partly demolished at Alezzei, but happily no lives

were lost. At Antibes, in Provence, the whole day of the 23d of February, 1818, had been very tempestuous. About four minutes past seven in the evening, a most tremendous rush of wind took place, and was followed by an instantaneous calm. A dull subterranean noise was heard. The sea suddenly dashed against the rocks, and in the space of three seconds three oscellations of the earth were felt in a direction from the north-east to the north-west. The wind then rose again and all the violence of the storm revived. At 12 o'clock a fresh concussion was experienced; and at a quarter past 11 next morning a fourth, which was also preceded by the same deep and solemn rumbling. Before 7 o'clock, on the morning of the 26th, a fresh phenomenon presented itself. A parhelion, or mock sun, was distinctly observed north of the rising sun; but the earliness of its appearance prevented its being generally noticed. The shocks were felt throughout Provence, where no earthquake hath been experienced for 11 years. The earthquake mentioned to have been recently felt at Genoa, &c. is stated to have extended through the whole of Italy. The accounts from Port Maurice say, that there has not been, in the memory of man, a shock so violent as that which was felt on the night of the 22d and 23d of March, 1818. In the commune of Alasareo, two houses were overthrown. At London, on the 26th of March, 1818, it is said to be confirmed that the town of Vostitza, near Athens, was lately inundated by a sudden rising of the sea during a violent earthquake, and that above 5000 of the inhabitants perished in the waves. A violent shake of an earthquake was felt at Oreille, on the 23d of February. It continued five seconds, and excited so much terror as to cause the whole place to be deserted in a short time. In the year 1817, St. Helena was shaken. About the 11th of March, 1818, at Prarie du Chien, on the upper Mississippi, the inhabitants had then lately received accounts of dreadful earthquakes to the west. Animals of all sorts were travelling in a direction from thence, and had crossed the river near that place. Several slight

shocks had been felt at Prarie de Chien. A shock was felt at Laguira, when the people were in great agitation, endeavoring to leave it, on account of the approach of the patriot army under Bolivar, in the absence of Morillo, who is said to have engaged and defeated them during this alarm and commotion. In 1727, in the month of October, a tremendous earthquake occurred in New England, and was felt to the distance of 700 miles. On the same day Martinico was in danger of being entirely destroyed by an earthquake which took place there with great violence. In the island of St. George, ten leagues distant from Fayal, one of the Azores, on the 25th of June, 1818, a volcano broke out. A smoke issued from the earth, a crater was formed; the smoke first began to issue from a ditch, three leagues south-east of Vellos; the centre was about 25 acres; cinders covered the earth all around, three or four feet deep.

Besides the parhelion, already mentioned in this chapter, in 1818, there was one in England in the year 1191, so nearly resembling the true sun, that astronomers alone could distinguish the difference by their glasses. There was another in 1331. In modern times mock suns are far more frequent than anciently. Three only were seen before the time of Pliny, who died in the first century. In 79 six were seen together in Poland. March 26th, 1629, five were seen at Rome. On the 24th of January, 1630, seven. They were seen in 1191, 1331, 1629, 1630 and 1818. Pliny, in his Natural History, mentions the appearance of three moons, in the time when Dometius and Fannus were consuls, some where about the year 631 of Rome, and 122 before Christ. Julius Obsequius mentions it in 92. Pliny states that never more than three suns had been seen at once before his time. Gossendi says that, A. D. 1625, six were seen together in Poland; and Scheneus says, that on the 20th of March, 1629, five were observed at Rome, and seven on the 24th of January, in the following year. In East Tennessee, about the year 1806, there appeared a circle around the sun, from 9 o'clock in the forenoon till

four in the afternoon. Three circles seemed to be near the sun; the day was fair, and unobscured, in any degree, by clouds, or fogs, or mists. In one of these circles the sun seemed to be in the centre, another intersected that, and with its circle passed through the sun, the third also intersected the first, between the centre and the circumference. General Cocke, of Rutledge, was riding near a stream of water, and by the reflection in the water, was led to observe them. They were seen by judge Roan and Mr. M'Cannick, at Knoxville, and by many others. A remarkable halo around the moon was observed on the 16th of August, 1807. And on the 17th of January, 1806, a lunar rainbow appeared near Wakefield, in Yorkshire, from half past 9 till half past 10 at night. The same appearance was in Baltimore in 1807.

Some persons imagine that earthquakes are the effects of natural causes, and cannot be counted on with propriety as any signs of the fulfilment of prophecy. They imagine that comets supply the electric fluid, which replenishing the earth causes efforts needful to recover it from exhaustion and lassitude; and that the comets themselves draw the fluid from the sun, which therefore becomes pale for some time afterwards, till the fluid that it has parted with is gradually restored to it. The appearance of a small comet preceded the earthquakes in Calabria in 1783. Great earthquakes, of very long continuance happened in the time of Justinian, after the great comet of 531. Our earthquakes in 1811 have followed the appearance of a comet; as also a paleness and spots in the sun, as they did also the paleness of the sun in 531. Pliny says a comet appeared two generations before the reign of Cyrus, who began to reign in Persia 559 before Christ. In the reign of Hezziah, king of Judea, a great earthquake happened in Judea. Amos, ch. 1, v. 1; Zeche. ch. 14, v. 5. A tremendous earthquake happened in Judea, in the 7th year of king Herod, being the 37th before the Christian era, and five years after the appearance of the great comet, in the year 44

before Christ, or as some say, 43. Josephus's War, b. 1, ch. 19. It destroyed an immense number of cattle and 30,000 men. In the year 866 of Rome, and after Christ in 113, in the time of Trajen, whilst he was at Antioch, that city was almost wholly destroyed by an earthquake. 2 Adams's Rome, 461. The Jamaica earthquake was in 1687 and 1692. The great comet in 1680. The great earthquake in Sicily in 1692, in which 60,000 perished. That in Lima in 1687. The earthquake in Canada, which threw down mountains for hundreds of miles, was, it is believed, soon after the comet of 1759, which was followed by another, observed by Cassina, at Rome, in the year 1664, alluded to by Meltin, b. 2, v. 708. In 1759 there was an earthquake in Tripoli, and Syria, which extended 10,000 miles. Damos lost 6000 inhabitants, and the remains of Balbec were destroyed. In the same year was one in Peru. Another in Syria, in 1760. One in the Malucca islands, in 1763. One at Constantinople, in 1766. One at Martinico, in 1767. In St. Pierre, 1767. At Camera and and Buda, June 28, 1768. In the Archipelago, 1770. At Fez, in Morocco, 1763. In Ireland, 1773. In New Spain, 1773. A small comet appeared in 1770, or 1771; and in 1772, or 1773, the earth was shaken in North Carolina by a considerable tremor, lasting four or five seconds. Comets appeared before Christ, 1767, 1193, 618 and 44; after Christ, 531, 1106, 1680, 130, 135, 371, 1456, 1460, 1531, 1607, 1618, 1664, 1682, 1744, 1759, 1769 and 1770. In 1755 happened the earthquake in Portugal, in which, at Lisbon alone, 60,000 perished, and vast numbers at other places, particularly in Morocco. The earthquake in Jamaica was accompanied by the same circumstances as were our late earthquakes: a hollow rumbling noise, perpendicular motion, spouting up of water, large fissures in the earth, a continuation of the shocks for two months or more, the shocks came two or three times in an an hour, with a frightful noise, like a rushing wind and brimstone blasts, and it was followed by a general sickness, caused, no

doubt, by the effluvia from the bowels of the earth; as also ours was by the epidemic complaint which raged in the years 1815 and 1816; as also those were that occurred in the years 543 and 558, spreading over the world and continuing 50 years; destroying in the Roman empire above 100,000,000 of men. 4 Gib. 275. The earthquakes predicted in Matthew 23, actually did happen just before the fall of Jerusalem, in Crete, Miletus, Chios, Samos, Smyrna, Rome, Compiano, India, Laodicea, Hierapolis and Colliope, in lesser Asia, were quite overturned. The comet that appeared in 371, was followed by a general earthquake in 377, 394 and 400. The great comet which appeared in 531, was followed by an earthquake, almost universal, in the year 544, and one in 541, that swallowed Pompenoosuc, in Myra. The great comet in 1106, was followed by an earthquake in 1110, in Shropshire; and one in Sweden in 1112. Antioch in 1114. In Lombardy, for 40 days, in 1117. The comet of 1456, was followed by an earthquake in Naples, where 40,000 perished in the same year. The comet of 1618, was followed by an earthquake at Bendak, in the East Indies, in 1621, Manilla in 1637, Calabria in 1638, and in Germany in 1640. The comet of 1664, was followed by an earthquake at Ragusa, and in Dalmatia and in Albania, in 1667, 1679 and 1683, and Naples in 1668. The great comet in 1682, besides those already mentioned, was followed by an earthquake, which destroyed Smyrna in 1688, and was felt in England in 1689. Messina, in Sicily was overturned in a minute, and 18,000 perished, with 60,000 in the island. In 1693 a dreadful earthquake was in Teneriffe in 1704; and it may be that every comet in like manner may be followed by an earthquake. There was an earthquake at Actium, 30 years before Christ, and in the year of Rome 722. One at Delos with thunder. One at Terp in 86. One at Crete in 96. One is mentioned, 1 Saml. ch. 14, v. 15. One was at Lacedemon, 500 years before Christ; Dud. b. 11, ch. 63. Another in Sparta, 468 before Christ. One in the Adriatic, in the

time of Anthony's war; it swallowed up the colony of Pisaum. One at Athens, in the time of Alcebiades, 416 years before Christ. At Dyrrachium, in the time of the exile of Cicero, about the year 57 before Christ. A very great one at the Lake Thrasimenus, in Italy, on the day that Hannibal defeated Flamenius. Then in the year 19 before Christ. Another in Sparta, which caused the insurrection of the Helots, for the purpose of killing those who had escaped it, about 286 years before Christ. One at Sparta, in the time of Alcebiades, say 411 years before Christ. One in Sparta, in the time of Agis and Alcœbiades, some time about the year 440 before Christ. Some in Italy, in the time of Catiline's conspiracy, about 63 years before Christ. Also some spoken of in Urania, in the years 12 and 64 before Christ. One in Italy, in the year 673 from the foundation of the city, about 80 years before Christ. One in Judea, in a Sabbatic year, 31 years before Christ. A new volcano appeared in one of Azore islands, May 1st, 1808. One broke out in the Isle of Ferro, on the 13th of September, 1777. There is one on the coast of America, latitude 54, 48, on a hill, which is a complete cone, and the volcano at the summit. There are volcanic appearances on the Sandwich Isles, on the snowy mountains. There are many of them near Kamtchatka; that of Tobolskoi is on a neck of ground, between the river Kamtchatka and Tobolskoi, is high and terminates in pointed rocks. In 1739 there issued from it a whirlwind of flames, which reduced to ashes the forests of the neighboring mountains. This was succeeded by a cloud of smoke, which spread over and darkened the whole country, till dissipated by a shower of cinders that covered the ground to the distance of 30 miles. The eruption was preceded by an alarming sound in the woods, till three shocks of an earthquake, at about a minute's interval each, took place. Another, or third, is on the top of the mountain of Kamtchatka; the eruptions are frequent, and of the most violent and dreadful kind. There the country abounds with hot springs, and some

pits and wells, at the bottom of which the water is seen to boil as in a caldron, with prodigious force and impetuosity. A dreadful noise issues, and a thick vapor from them. And in latitude 24, 50, longitude 140, 56, is an island called Sulphur Island, where probably is also a volcano. In latitude 33, 50, and from thence to 24, longitude 144, 148, much pumice stone is in the ocean, between Japan and the Bashee islands, and indicate some great convulsion to have happened there. They are to be found in Tena del Fuego. Many volcanoes are in the Andes, and in the islands of the Pacific, besides those above mentioned. On Vesuvius, Etna and the Peake of Teneriffe. Those in North Carolina now exhausted. The black stones in Phrygia; the action of fire apparent in Georgia; many of them in America, between 40 and 60 degrees of north latitude, and on Easter island. In short, through every part of the earth. They are provided by nature to carry off the steam and fume, which otherwise choaking up the subterranean passages, might cause more tremendous earthquakes and convulsions than the world has yet experienced.

All these facts point out the vast oceans of fire that are in the interior parts of the earth, and are proved, by the frequency of earthquakes in modern times, in all parts of the globe, to be more abundant and extensive than in the early ages of the world. The volcanoes seem not to be equal to the effusion of all the smoke, and cinders, and steam, and flame, and vapor that the subterranean fires now generate. The chimnies are neither numerous enough nor large enough for doing their offices. Many parts of the earth, and more especially the insular parts of them, have been sunk by earthquakes into the ocean. The islands of the Pacific do frequently disappear, at least are not found by navigators again. If the earth earth were not furnished with these avenues, the whole world would be shaken continually by the continual steam and fire seeking for passages from the furnace in which they are pent up. These volcanoes are a part of nature's system. A plan antecedent to the creation and

of that excellent wisdom which provides against the effects of all causes, which but for such provision would bring to ruin the works themselves. By that process which makes things of seemingly contrary tendencies, unite together by his laws for the safety of the whole.

There were earthquakes in the time of Nero, who began to reign in the year of our Lord 53.

I will here mention some facts, which are evidences of immense quantities of smoke which have vent from the bowels of the earth through these natural chimnies. On the 12th of January, 1679, an unaccountable darkness took place at noon-day, so that no person could see to read. On the 16th of September, 1785, a similar darkness took place at Quebec. Either last year, or the year before, 1817 or 1816, darkness came upon the sea, where a vessel was sailing from Newfoundland to New-York, which continued for a considerable time till they came into clear sunshine. The vessel was covered with cinders. The latter darkness was caused, no doubt, by a wind blowing the smoke of a volcano from the northern parts of America, between the 60th and 70th degrees of north latitude.

Let it be admitted, that all the phenomena which are mentioned in this chapter, were produced by natural causes; so are all uncommon appearances, except those which accompany the divine presence. But they do not therefore cease to be signs to us of things that are to come. They are not therefore less the signs predicted; Luke, ch. 21, v. 25. The causes are so arranged, by incomprehensible wisdom, as to produce such appearances at the very times the latter are necessary to pre-signify what is coming. In Iredale county, in North Carolina, about the same time, and shortly before that great emigration which began the next year, and ever since, hath continued from almost every country into the western states and territories of the United States. There was exhibited vast numbers of human beings, of all sizes, going round the Mountain in the Air, and in a westwardly direction. This indeed hath been properly accounted for

on philosophical principles; yet still it was followed by important events. The vast multitudes that throng hither from all countries, may, in due time, be used by Providence to accomplish the emancipation of some oppressed nation; if not by martial aid, at least by examples evinc. ive of the value of freedom, and by teaching the method both to acquire and to preserve it. Who can tell what improvements, in religion and politics, may follow those emigrations; adding a still greater blaze to that which is destined to enlighten the world; Matt. ch. 14, v. 10, ch. 23, v. 35. The mental fetters of millions may be broken, and a proportionate share of research be put into action. Many additional discoveries may spring from such additional aid. The papal government of Rome was subverted in February, 1808. In 1629 came on that struggle for freedom in England, and for the establishment of political and religious principles, which had never before been brought forward; and which may justly be looked upon as giving birth to American independence, and partly to the French revolution, and to that general diffusion of light which is now spreading through the world.

Invisible evaporations, continually issuing through the pores of the earth from mineral substances of poisonous qualities, such as sulphur, arsenic and the like, corrupt the atmosphere. It may be that these substances were first formed in the bowels of the earth by a commixture of matters of various properties, forced together by convulsion. The air when thus corrupted, and taken into the body by respiration, produces the various disorders which effect the animal creation, and shorten life as well as make it miserable. Could these substances be consumed by internal fires, reaching through all parts of the earth, in which they are deposited, the air would be purified from their exhalations, and its pristine salubrity restored; and with that, healthiness and longevity. The consequence of such a fire, would be a general tremor of the globe, and a temporary increase of effluvia; both together, very destructive to the generation in whose time

it should take place, but to future generations the greatest of blessings. Whether any such tremor will precede the great Sabbath, is not for us to determine. But we may innocently endeavor to apprehend the meaning of the predictions contained in the scriptures, and which seem relative to the greatest that ever was; See Rev. ch. 16, v. 18, 19 and 20; Isa. ch. 24; v. 13 and 20, ch. 11, v. 15, ch. 29, v. 6; Joel, ch. 1, v. 19, ch. 3, v. 15 and 16; Habak. ch. 3, v. 6 and 10; Hag. ch. 2 v. 6 and 7; Heb. ch. 12, v. 26.

It may be that earthquakes, like storms in the ocean, are in general provided to throw off impurities and clear away obstructions generated in a series of ages. It may be that a gradual exhaustion of electric fluid, by a long continued regression to the sun, may call for a periodical replenishment necessary to the performance of its functions. These may be, for ought I know, conveyed by comets, which receive supplies in due season from the sun; and that invigorated nature, upon reception thereof, resumes its usual operations. Paleness and spots of the sun, may be superinduced by large quantities of the electric fluid, drawn away for this and other worlds, which are approached by the cometical orbits. Subterranean heats may be generated by such replenishments; and an imperceptible warmth on the surface of the mountains, may cause the dissolution of snows upon them, which have never before melted. Electric operations may disturb the Adriatic, as they did the Mississippi and the sea at Vostitza. Barometers may be variously affected by the same causes, in different places, even in the same country. Deviations of the needle may be from electric affections, as those needles are affected on board of vessels struck with lightning; or as when the glass of a compass that covers the needle is warmed by friction. The same causes may produce electric appearances on the masts of vessels. Still all this will not prove that they are not signs of the nearness of some great struggle of nature, preparing the way for the peaceful abodes of

men in a new state of the world. The late earthquakes are distinguishable from all former ones by the long continuance and the universality of them affecting the whole globe, and by the numerous strange appearances which are their concomitants. These signs seem to indicate an electric fulness of the earth, capable of terminating in a natural earthquake of equal extent. If it be the design of Providence to visit the world with a natural, instead of a spiritual one, the symptoms are not unequal to that purpose. If they do not immediately indicate a great earthquake to be at hand, they may well be taken as the forerunners of the great Sabbath. Matt. ch. 21, v. 24, 25, 26, 27 and 28; "There shall be signs in the sun, "and in the moon, and in the stars; and upon the earth "distress of nations, with perplexity; the sea and the "waves roaring; men's hearts failing them for fear, and "for looking after the things which are coming on the "earth: for the powers of Heaven shall be shaken. "And then shall they see the Son of man coming in a "cloud, with power and great glory. And when these "things begin to come to pass, then look up, and lift up "your heads: for your redemption draweth nigh."

The redemption of the Jews, dispersed into all nations, is just behind. It must, for many generations, precede the end of the world. It is to continue for 1000 years, and not till afterwards will come the great and terrible day, "in which the Heavens shall pass away "with a great noise, and the elements shall melt with "fervent heat, the earth also, and the works that are "therein, shall be burnt up. The Heavens being on "fire shall be dissolved, and the elements shall melt with "fervent heat; 2 Pet. ch. 3, v. 10 and 12. When the redemption cometh, which is here spoken of, the converted Jew shall say, "Blessed is he that cometh in the "name of the Lord; Matt. ch. 23, v. 39. Who should be surprized, if after all these signs of universal fervor, through all America, both north and south, and through all Europe and Asia, continuing almost without intermis-

sion, ever since 1811, there should at length be one grand effort of nature for the regaining of salubrity, such as the world hath never before seen?

All these warnings are not for nothing. Be not so incredulous as to think so. The greatest moral and natural struggle that ever was, we are told, shall be the forerunners of peace. The greatest and most destructive war and earthquake that ever were, we are told, shall happen before the Millennium. It will not be unwise to be prepared, if possible, at least, in expectation of these awful times.

The air, the sea, the earth and the Heavens are disordered, because of these things which are coming upon the earth; Luke, ch. 21, v. 26. There are signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations and perplexity; the sea and the waves roaring; Luke, ch. 21, v. 25; but no one regards them; Matt. ch. 24, v. 37. So probably will be the case of mankind in the coming of that day, spoken of in Rev. ch. 16, v. 18. It is said the Millennium will be preceded by the greatest of all wars, in which Gog and Magog shall be concerned, and by such an earthquake as is here described; and by such signs as the gospels describe. Are these the signs of its approach? The signs predicted? It is believed that all Europe, America, part of Africa, the Mogul empire, and all that part of Asia which is under the Russian government, have descended from Magog, who settled north of the Palus Mætis, and between the Euxine and Caspian Seas, or in other words, are descended from ancient Scythian tribes, some of which broke into Gallacia; others as far as Egypt, building Scythopolis on their return; some into that part of Asia, where they established the Mogul empire; some into Africa; some into Italy, where they finally extinguished the Roman empire in 476; some in Germany, France and Spain; from France and Germany into England, and from all these countries into America, already populated from Siberia in times more ancient. Much the greater part of the earth is occupied by them.

It is believed they will be united with the Turkish empire, to prevent the final restoration of the Jews, which is to precede the Millennium; and in one grand effort, to drive them from Palestine, they will be overthrown by divine interposition, using a great earthquake, as well as other means; after which all other human differences will be abandoned. The enemies of the Jews will be overthrown in the mountains of Israel, between them and the sea coast. If the Jews are to be established in this century, and settled in their own country, this being the year 1818, how long until the time for the commencements of the restoration, the great war, and the bringing into the field, from all parts of the earth, the mighty army which is there to receive its defeat? Are not these commencements necessarily near at hand? If you are forty years of age, you may safely say, I have lived in an age where more signs and wonders have been produced than in all the other ages of the world. They call upon all men to be attentive. They are for the whole globe. Gog, the land of Magog, is not now, as formerly, the countries north and south of the Euxine and Caspian Seas; but also all those just now mentioned, into which they have emigrated. In America the original emigrants are suffering extermination from their own brethren of the same lineage with themselves, for the wrongs they have formerly inflicted upon them. By and by all the countries of Magog may be overwhelmed for attempting to prevent what the Almighty hath promised, and will surely accomplish, to the ruin perhaps of all other empires of the world. For to the Jews will be communicated that secret in government, which man hath not been able, of himself, to discover; that which is the perfect form, securing to men all that governments are instituted with a view of attaining: the complete happiness and permanency of all its parts. This grand secret will, in the progress of science, be made known, and by it shall all the countries of Gog and Magog be swallowed up in one grand empire, to the utter subversion of all others.

One sign not mentioned, I will here briefly notice. On the Sunday night next after the first Monday in March, 1818, at Charlotte, in West Tennessee, the moon was observed by many, who are far from superstitious, to have a glittering circle around her, unusually bright and attractive of notice. It continued for several hours. It is not unworthy of remark, that in Rev. ch. 20, v. 8, Gog and Magog are described as being in the four quarters of the earth. And here is contained two prophecies, speaking of four quarters, when only three were then known, is a foretelling of the discovery of the fourth, and that it would be inhabited by the descendants of Magog, in other words, by the descendants of the ancient Scythians. This prophecy was written before the year of our Lord 99; for on the 27th of December, in that year, St. John died, aged 91. Soon after which time the Scythian tribes began to invade and settle all Europe; the north of Africa, Persia, India, Armenia, Mesopotamia, China, the east part of Europe. In 1281 the Ottomon Turks began their ravages. In the third and fourth centuries they established their power over the western parts of Asia, the north of Africa, the south-eastern parts of Europe, and in the islands of the Mediterranean. In 1400 Tamerlane, a Tartar, founded the empires of Persia and Mogusteston; and afterwards the Tartars made themselves the masters of China, about the year 1640. In the language of this verse, Gog and Magog have become settled in the four quarters of the earth, and are synonymous at this day with the term nations, which are in the four quarters of the earth. Fourteen hundred years after this prophecy was written, the fourth quarter of the earth was found; and in it were the descendants of Magog, as is now sufficiently ascertained. Moreover, consider the father of Magog, and there you will see another remarkable prophecy. Gen. ch. 29, v. 27; "God shall enlarge Japheth: and he shall "dwell in the tents of Shem, and Canaan shall be his "servant." "The descendants of Shem conquered "Canaan and reduced many of the inhabitants to slave-

ry." See 1 Kings, ch. 9, v. 20 and 21; 2 Chro. ch. 2, v. 17 and 18; 1 Kings, ch. 5, v. 16. These at length were overcome by the posterity of Magog, or in other words, the Ottoman Turks, to whom their country is still subject. This happened in the year 1302, at which time was fulfilled this prophecy, made in the year before Christ 2348, and 3650 years before its fulfilment. Has not Japheth been enlarged? Where is the country that his posterity hath not occupied? These tracts only, which are between the Mogul empire and China, and the southern, and eastern, and western parts of Africa, are all that have been exempted from their conquests. So great have been their numbers, that their original country hath been frequently called the northern hive, that in all ages hath sent forth swarms of barbarians upon the other parts of the earth. Truly is it said, in prophetic style, that Europe, Asia, Africa and America, are Gog and Magog; and correctly indeed were the latter used as equivalent to the former. See Rev. ch. 19, v. 18 and 19; Eze. ch. 29, v. 17, 18, 20 and 21, ch. 17, v. 16.

For the trouble and destruction that are to plague the world, see Jer. ch. 25, v. 15 and 38; Eze. ch. 39, v. 11 and 29; Zach. ch. 13, v. 10 and 13, ch. 13, v. 8; Mic. ch. 5, v. 15, ch. 7, v. 16 and 17; Dan. ch. 12, v. 7.—Some suppose that these foretold the wars of the French revolution, which lasted 24 years and upwards, equal to the description given in the verses referred to. But perhaps they apply to those mentioned in the chapter concerning Gog and Magog; and in the Revelations, ch. 19. v. 17; and remain yet to be accomplished.

These and the earthquake are to prepare the way for the purification of the atmosphere; Isa. ch. 30, v. 26; and for the establishment of the universal empire which is to bless the human race for a long time to come; and which is to be preceded by the wonders in Matt. ch. 24, v. 29 and 30, and in Joel, ch. 2. v. 29, 30 and 31.

For the earthquake that happened in the time of Uzziah, in the year 795 before Christ, see Amos, ch. 1, v.

2; 2 Kings, ch. 14, v. 23, ch. 15, v. 33; Eze. ch. 38, v. 20 and 29; Rev. ch. 9, v. 12, ch. 20, v. 7, ch. 16, v. 18 and 19; Zach. ch. 14, v. 5.

Earthquakes since the year of our Lord 1538, have turned the Lucrine lake into the Monte Nuovo; 5 Gib. 271. In the year of our Lord 500 there was an earthquake at Constantinople; 7 Gib. 123. One near Corinth in 312; 7 Gib. 128, 406 and 416. The earthquakes at Lima caused the seeds to rot in the ground for 40 years. About the year 1189 Catcanæ was overwhelmed by one; 5 Gib. 328. There was an earthquake at Constantinople in 413; 3 Gib. And one in Nicomedia in the year of our Lord 359; 3 Gib. 355. There was one in Constantinople, in the year of our Lord 441; 6 Gib. 53. There was an earthquake in Italy in the time of Hannibal's battle at the lake Thrasimenus, which overturned whole cities, about the year 217 before Christ; 2 Plut. 165. One in Sparta in the year 411 before Christ. One in Judea in a Sabbatic year, 31 before Christ; 5 Jos. 70. One in Sparta in the 77th Olympiad; 4 Plut. 182. The Helotes then rose and killed their masters, and declared war; 4 Plut. 183. One at Athens; 4 Plut. 271; in the time of Agis and Alcibiades; 5 Plut. 35, 36; 6 Plut. 112. In the beginning of Anthony's war, Pisarium was swallowed up; 4 Plut. 290; 5 Plut. 232. There was one about the beginning of Cataline's war; 6 Plut. 294. One in the time of Cicero's exile; 6 Plut. 317. A dreadful one in Sparta in the year 470 before Christ, when the Helotes embodied themselves: 3 Rol. 270. One at Athens in the year 420 before Christ; 3 Rol. 349. One near Mount Sinia, in the time of Ahab and Jezebel; Ant. b. 8. ch. 13, sec. 7; b. 9, ch. 11, sec. 4; Zach. ch. 14, v. 4 and 5. One in Judea 725 before Christ; Aburbe Condela, 24 years before Christ; Ant. b. 15, ch. 5, sec. 2. One at Actium 31 years before Christ; Ant. b. 15, ch. 5, sec. 2. There is an earthquake mentioned in Acts, ch. 16, v. 26. In the year of Christ 17, a most terrible one happened in Lesser Asia, and overturned 12 cities.

But indeed it must again be repeated, that a thorough change in the civil and religious establishments of the world, and the introduction of one thoroughly new in all its parts and principles, such as of necessity must be introduced in the time of the great Sabbath, will only answer the description of the great earthquake and hail mentioned in the Revelations.

On the 2d of August, 1818, about 4 o'clock in the morning, there was an earthquake in Davidson, which shook the houses for a few seconds. Its undulation seemed to be from east to west.

CHAPTER XXX.

OF PROPHETIC EVENTS.

IT is nothing forced to consider events and facts as prophecies. The whole history of the Israelites is a prefiguration of futurities. The twelve sons of Joseph pre-represented the twelve apostles. The seventy souls which belonged to their families, the seventy disciples of Christ; Exo. ch. 1, v. 5, ch. 24, v. 1; Luke, ch. 10, v. 1 and 17. The blood of a lamb, without blemish, stricken against the upper and side post of the door, was a prefiguration of the blood to be shed on the cross that saved from bondage, and which also was shed at the passover. The institution of pentecost and the day of delivering the law from Mount Sirai, foretold the falling of the Holy Ghost upon the apostles; Lev. ch. 23, v. 10 and 11; Exo. ch. 19, v. 11; Acts, ch. 2, v. 1, ch. 20, v. 16. The passing of the Israelites through the Red Sea, and the baptism of John, emblemed the burial and resurrection of Christ; Exo. ch. 14 and ch. 15; 1 Cor. ch. 10, v. 11; Gal. ch. 4, v. 24. Moses, the giver of the law to the Israelites, signified before hand the future appearance of Christ, the giver of the law of the

New Testament; Heb. ch. 3, v. 5; Ro. ch. 8 and ch. 9. The elevation of the brazen serpent upon a pole to cure the Israelites, bitten by fiery serpents, was a prophetic signification of the elevation of Christ upon the cross, and the healing effects of the gospel; Numb. ch. 21, v. 6; John, ch. 3, v. 14. The three day's travel of the Hebrews, after emerging from the Red Sea, before they could procure water, foretells the distress and afflictions which should attend the progress of christianity, for three centuries afterwards, until it became the national religion of the Roman empire; Exo. ch. 14 and 15, v. 22. The twelve wells at Elim, pourtrayed the twelve apostles, the depositaries of the water of life; the 70 palm trees that pre-represented the 70 disciples; Exo. ch. 15, v. 27. The death of Moses, in view of the promised land, symbolized the death of Christ, after shewing to mankind a view of the Heavenly mansions, by his divine revelation. The earth, covered by an inundation, represented the universal spread of moral corruption; and the resurrection of men from its waters, the resurrection of Christ from the dead. And in after times, the baptism of John pre-represented the resurrection of Christ from the grave; Ro. ch. 6, v. 4; Col. ch. 2, v. 12; 1 Pet. ch. 3, v. 21; Matt. ch. 3, v. 6, 13 and 16; Mark, ch. 1, v. 9; Luke, ch. 3, v. 7; John, ch. 3, v. 23; Acts, ch. 8, v. 36 and 38; Ro. ch. 6, v. 3; 1 Cor. ch. 10, v. 2, ch. 12, v. 13. The feast of the blowing of trumpets, on the first day of the seventh month, it is humbly conceived was not without its meaning. The trumpet is used for making proclamation of a new event, and for convening the people. Exo. ch. 20, v. 18; Numb. ch. 10, v. 4; Jer. ch. 4, v. 5, ch. 51, v. 27; Eze. ch. 7, v. 14, ch. 23, v. 3; Amos, ch. 3, v. 6; Zach. ch. 9, v. 14. And is not this feast a prediction of the new occurrences which should precede the 7th Millennium, and become a proclamation to all the world, of the great constitution which shall introduce the Millenary Sabbath, when by the symbolical law of the Hebrews, every other seventh portion of time, is a period

of rest and coming together of the people to enjoy the comforts of tranquility? Would it not be an apparent derangement of the general plan, if the most important seventh portion of all, should not also be a time of similar enjoyments, proportioned to the extent of its duration?

But my principal object now is, to evince, that one historical event may be a primary prefiguration of a grand event, which, in the intermediate time, may be followed at different and distant periods, with divers similar ones in succession, to revive the remembrance of the first, and to excite a more lively expectation of the last.

CHAPTER XXXI.

OF THE LAST FULFILMENTS.

THERE is no experience belonging to men which can prove to the present generation the true or untrue construction of the predictions to be fulfilled: we know what yet remains to be fulfilled. Whatever is signified by so many sevens all through the scriptures, has not yet come to pass; nor is that come to pass which is signified by so many twelves. Twelve signs of the zodiac; twelve months in the year; twelve sons of Jacob; twelve tribes of Israel; twelve lions under the brazen sea; twelve lions upon the steps of the temple; twelve apostles, and twelve loaves of shew bread. These signs signify something that is to come. That, also, which is signified by the seven golden candlesticks, is not yet accomplished. Nor that which is signified by the table of incense, the golden censor, and the light excluded from the inner sanctuary. It is but conjecture to say as some do, that the twelfth revolution of the great comet will destroy the globe by fire. And that this will be on the completion of the seventh Millenary, or grand portion of time from

the creation divided into sevens. As for parti ularity in these instances, it is not for man to know the times or seasons, nor to dive into mysteries not known to the angels, nor to the Son, but to the Father only. Matt. ch. 24, v. 36; Mark, ch. 13, v. 22; Acts, ch. 1, v. 7. These signs are placed in darkness in the inner sanctuary, because the inhabitants of the earth are not to comprehend them any further than to know that they signify something to come hereafter, like to the emblems themselves, but when precisely it is not allotted to him to know.

For the universal reception of Christ's doctrines, refer to Zeph. ch. 2, v. 11, ch. 3, v. 3, 9, 10, 11, 15, 16 and 19; Haggan, ch. 7, v. 9; Isaiah, ch. 25, v. 8; ch. 29, v. 4; ch. 49, v. 23; ch. 52, v. 10; ch. 54, v. 3; ch. 55, v. 5, 10 and 11; ch. 60; ch. 61, v. 9 and 11; ch. 66, v. 19; Jer. ch. 16, v. 19; Dan. ch. 7, v. 27; Zach. ch. 9, v. 10, ch. 1, v. 11; Jer. ch. 23, v. 3 and 4; Ezek. ch. 17, v. 22 and 23; Isa. ch. 49, v. 12; Rev. ch. 14, v. 6; Matt. ch. 24, v. 14, ch. 26, v. 13; Mark, ch. 13, v. 10, ch. 14, v. 9. Then will the Israelites embrace the doctrines of pure theology. Isa. ch. 26, v. 2, ch. 66, v. 20 and 23, ch. 60, v. 14; Jer. ch. 3, v. 17; Ezek. ch. 36, v, 26 and 27, ch. 37, v. 23 and 28; Ps. ch. 14, v. 7; Isa. ch. 15, v. 3; Ezek. ch. 20, v. 40 and 41; Zach. ch. 8, v. 15, 19, 20, 22 and 23; Zach. ch. 12, v. 10, 11, 12 and 13, ch. 14, v. 6, 12 and 13. And then it is believed they will return to their own country. Isa. ch. 35, v. 10; Jer. ch. 3, v. 18, ch. 27, v. 13, ch. 43, v. 5 and 6; Ezek. ch. 36, v. 9, 15, 24 and 38, ch. 37, v. 21 and 25, ch. 39, v. 25; Isa. ch. 49, v. 19; Jere. ch. 31, v. 8 and 12; Eze. ch. 34, v. 13 and 14, ch. 36, v. 24; Hosea, ch. 1, v. 11, ch. 2, v. 14, 15, 16, 17, 18, 19, 20, 21, 22 and 23, ch. 3, v. 3 and 4, ch. 14, v. 5, 6, 7, 8 and 9, ch. 2, v. 21 and 32; Joel, ch. 3, v. 18; Amos, ch. 9, v. 11, 14 and 15; Oba. ch. 1, v. 20; Micah, ch. 2, v. 12, ch. 3; Zech. ch. 3, v. 14, 15, 16, 17, 18, 19 and 20; and live in great plenty, peace and prosperity, being a holy people purged from their iniquities, and forgiven by him whom they have so long persecuted; Eze. ch. 34, v. 23 and 31; Isa. ch.

65, v. 22 and 23. But before their re-establishment in their own country can be effected and completely settled, they will probably meet much opposition from a combination of Mahometan powers, to whom will be given, by the interposition of natural causes, as well as the swords of the Israelites, a most signal overthrow, from which they will never recover; Eze. ch. 38, v. 39; Zech. ch. 12, ch. 14, v. 12, 13, 14 and 15; Jere. ch. 25, v. 31, 32 and 33; Rev. ch. 19, v. 18 and 21.

It is not improbable that the present century may be an age of far greater wonders than the last. And if all those unaccomplished prophecies are to take place in it, reason would suggest, that the commencement of some of them cannot be very remote. How long is it before every place, where the gospel has not yet been preached, will hear of it; for as soon as this object shall be effected, we have reason to expect the others will begin to be moved into view. As late as 1492, the greater part of the world had not heard its sound. The blowing of the great trumpet had not roused them. But at this day all have heard it, except a few islands in the Pacific, which trading vessels visit from the English possessions in India; a few countries in the interior of Africa, which various travellers from Europe have been lately led to explore and describe, accustoming the natives to an intercourse, and thus preparing them to hear what strangers have to impart; and a few countries in the northern and north-western parts of America, the searching of which, for the purpose of finding a north-west passage, is encouraged by offers of great rewards. Providence has created in modern times, for those countries, the most sequestered of all, incentives for exploring them adequate to its great purpose; and in those also in a few years, amongst "all the inhabitants of the world, and dwellers "on the earth, they will see when he lifteth up an ensign "on the mountains; and when he bloweth a trumpet "they will hear; Isa. ch. 18, v. 3, ch. 27, v. 13.

BOOK II.

THE WORLD WAS MADE AND WILL PERISH.

CHAPTER I.

OF PLANETARY INFIRMITY.

IF the earth receives additional materials from another planet, her dimensions are of course enlarged, from time to time, as these are added; and the planet from whence such materials come, is in point of size diminished: its orbit will contract to suit its size, its revolutions will be shortened and its position become changed from what it was in ancient times. That which is subject to such alterations, cannot be eternal, for its changes will progress, and finally may increase to such a degree, as either to unite it with its neighbor, or place it in a part of the universe, where its appearance and its influences may become altogether new; and at the same time a change of another kind may be operated upon the acquirer of the materials, or part of the materials, which compose it. In short, such new positions and figures may be assumed by those mutual operations as will comport with Isa. ch. 30, v. 26, ch. 60, v. 20; Rev. ch. 21, v. 25, ch. 22, v. 5.

Now if we reflect upon the falling of stones from the Heavens, which happen of late years, much more frequently than in ancient times; and if we cannot discover, either in the nature or appearance of these stones themselves, nor in the nature of petrifaction, any sound reason for believing that they are the production of this

globe, nor composed of materials derived from it, then they must come from some Heavenly body; that which is the most powerfully attracted by the earth, and it must be in a state of decay and diminution, and will, at some time or other, be greatly changed from what it was originally.

In France, in 1800 or 1801, on a clear day, whilst a man was plowing in a field, several large stones *fell* near him. Since that time the same hath happened divers times in New England. In South Brittain a meteor, starting transversely with a declension towards the earth, with a great noise and light, dropped large stones in its course in several places. The stone, when analysed, appears to be of a different composition from any stones hitherto found on the earth. All the newspapers of America have lately described the effulgence and bursting of a meteor in Georgia, with the falling of stones from it to the earth. A trail of smoke is left behind them; the like hath not been observed in ancient times, at least hath not been recorded. But many modern instances are crouded together in the course of a few years. The above analytical experiments prove that these stones did not originally belong to the earth. Meteors, supposed to be formed in the atmosphere, are not of duration sufficient for the formation of stones; coming near the earth, it is supposed they take fire by electric operations, like those that are kindled in the bowels of the earth and explode; and that when one of these comes to a point, perpendicular to any certain spot of the earth, and bursts at such a distance as not to be observed or heard, the rocks within them are brought to the earth by attraction and fall on that part to which they are perpendicular at the time of explosion. Whence came they to the point where the fire is kindled and the eruption bursts forth? Perhaps the superior attraction of the earth gradually draws the moon nearer to itself and accelerates its motion. What then must be the degree of attraction exerted upon a small part of it, separated from the surface of its highest mountains and hurled to an immense dis-

tance by a volcanic impulse? May not these signs be the prognostics of an approaching crisis, when but for a counteracting effort of nature, lessening the earth's attractive powers, both bodies would rush together, leaving the space they now occupy and forming a new globe with a new atmosphere, or a new Heaven, and a new earth? How such diminution is to be produced, is beyond the reach of human research. But either it must be produced, or the above consequences ensue at some future period. These signs, though the product of nature's laws, yet happen as prescience foresaw, at the appointed time, but shortly perhaps in advance of the great effort which is to restore the requisite equilibrium. Their frequency will probably be increased, as well as their quantity, till the counteracting principle be put into action. Possibly nothing else will do it, than a convulsion, purificative of the present atmosphere, so that the sun may appear through it with seven-fold brightness, and the brightness of the moon be equal to the splendor of the sun. The approximation of the moon may in time discover appearances, hitherto too far removed to be visible. Such changes may be intended as preparatory to the great Sabbath, and these may be some of the signs which our expectations are directed to by the prophetic disclosures contained in the scriptural passages cited in this chapter. These stones, very probably, do not fall from the comets, on their approach to the earth. The appearance of comets, for many years back, is recorded, and the falling of the stones also, and they have not happened at the same time. Stones fell before Christ in the years 117 and 405, and after Christ in the years 1510, 1676, 1751, 1753, 1768, 1769, 1794, 1795, 1796, 1807 and 1817. Comets, being not attracted by the planets, would not of course send to them any of their scattered remnants. Indeed the distance, after three or four years departure from our view, would be so great, that the stones, in falling, would lose their heat, whereas they fall hot upon the earth. If the fire is kindled by friction, by resistance of the atmosphere on one hand,

and the motion towards the earth, occasioned by attraction, on the other; then suppose the whole body of the moon to rush upon the earth, it would equally be set on fire, as the small wrecks that come from it, and the consequence thereof, with its explosions and flames, may be conceived from the meteors which we frequently see flaming and exploding and throwing stones to the ground. These considerations prove that the world is not eternal. It is exposed to as many dangers as man himself is. In the year 1817 stones fell from the Heavens in the county of Halifax, in North Carolina, not far from Brinkley's tavern. In 405 before Christ, a large stone fell in the Thracean Chersonese; 4 Pl. 76 and 77; Pl. 81; 2 Pl. 163 and 164; 2 vol. of Cevallo, 530; 22 Encyclopedia. A meteor in 1783; vol 6 of American Philosophical transactions; Literary Magazine, 1 vol. In 1802 a meteor discharged 3000 stones of 17 lbs. weight. The stones in Germany were of 200 lbs. weight, before Christ 117 and 405, A. D. 1510, 1767, 1751, 1753, 1768, 1769, 1794, 1795, 1796 and 1802. Comets appeared before Christ in 2349, 1767, 1193, 618 and 44, A. D. 64, 531, 603, 1106, 1240, 1680, 130, 371, 1456, 1531, 1460, 1472, 1531, 1532, 1607, 1618, 166, 1664, 1682, 1729, 1744, 1759, 1760, 1764, 1769, 1770, 171 and 1811.

These stones are of different sizes, from large rocks to 200 lbs. 17 lbs. 7 lbs. and less. They are hard and encrusted with a black volcanic coat, and fall upon the earth in a heated state. All of them bear the marks of having passed through a body of fire and black smoke, and are often emitted from meteors, which are seen blazing and moving with velocity and noise, resembling that of thunder. The heat possibly is contracted near us; for in travelling through the distance that is between the earth and any planet or comet, they would be cooled before getting here. They probably come from some place affected by the earth's attraction, and by the essence surrounding it, which gives action to the fiery element. That they are formed in the air, by the floating

and concurring particles of their composition, seems far less credible than their transit from a planet.

If we consider of the petrifactions, we shall not thence be able to derive a belief that these stones are formed here and afterwards elevated above us before they fall as we see them; but we shall be able to find many instances of petrifaction which afford the strongest possible proofs of the flood, as related in the Mosaic history, which in proper time may be used for that end.

Frogs have been found in the middle of rocks when broken to pieces. This shows that stones are formed by petrifaction of matter which formerly was unpetrified. So do the numerous instances of stones found in this country in the shape of hickory-nuts, walnuts, rattle snakes, cane roots and large rocks with the impression of human footsteps, and the footsteps of animals upon them, in the same shape as would be made by walking upon clay or mud, namely, of having slipped forward when the impression was made. I here allude to the instance published already near Brass town. The presumption is, that having been frozen and then kept from thawing by seclusion from the sun for a long time, they gradually petrified. Supposing this process to have taken place, it must have operated when the cold was of more intensity and of longer continuance than it now is in this country, or hath been for centuries past. It is much to be doubted whether such appearances are any where exhibited in the equatorial climates. It is fair, however, to set down a fact which, in some degree, may seem to oppose the idea that long continued cold weather is necessary for such petrifaction. At the house where colonel Seawell lately lived, in the county of Davidson, in West Tennessee, which plantation John Mayfield now occupies on Mill creek, is a stone hearth, and upon it are the tracks of crows of different sizes, impressed no doubt when it was mud, but since converted into stone. On the Cumberland road, which was opened in the year 1787, there is about half way between Drowning creek, where Terril lives, and

Obed's river, where Graham lives, the impression of a horse's foot shod, all converted into solid stone, and near it the impression of a man's foot upon the rock, also converted into stone. These impressions probably were not made more than 30 years ago. And frequently, both in Tennessee and North Carolina, we meet with exterial rocks in a state of changing into stone, which may be cut with a knife, and one or two inches within it as hard as flint. A proof that the outward coats of rock are gradually formed and added to its former size. How long it will be before the whole surface of this country will be formed into solid rock, I know not. Three or four miles on the north side of Cumberland river, in the neighborhood of Nashville, Doctor Roan lately found a petrified fish adhering to a rock on the side of a hill. It was probably carried to that place by waters which soon withdrew, leaving it dead in the mud, which some time afterwards was converted into stone. In some places of the old world are petrified substances in the shape of icicles, formed by the dropping of water from an elevated spot. In caves they are found frequently. The sweet arrow cave, in Dauphin county, in Pennsylvania, has many such petrifactions within it. Those who have gone into the cave, carrying wheat straw with them to burn for light, by which to view the columns, have left some of the straw within, which have become stone, and the petrified stalk remains in the form of a tube. In the Cherokee country, in that part of it which is within the bounds of Tennessee, are the like appearances. In Tar river, in North Carolina, parts of the bodies and limbs of hickory trees with the bark on, in its perfect form, completely converted into stone, were formerly found in the river. Hones are said to be formed in Ireland, by the lying of pieces of wood in certain waters there for seven or eight years. Parts of Trajan's bridge across the Danube, under water, have lately been taken up; the outer parts petrified, the inner parts next to these not quite petrified, and that which was the heart or middle part, perfect wood as when it was first put down.

But the bodies of the Spaniards, who attempted to cross the Andes, in the early times of the Spanish invasion, in the 16th century, with the bodies of their horses, have been lately found in a perfect state, not at all petrified. The bodies of trees, put into the water for the formation of a mole across the entrance of the harbor of Brundusium by Julius Cæsar, endeavoring to hem in Pompey, about 50 years before the christian era, have been lately taken up, are still wood, unpetrified and undecayed. Brundusium lies not far south of the 41st degree of north latitude. Fish in an unaltered form are also frequently found in our rivers in the state of Tennessee, of solid stone. An excellent and very celebrated officer in the American service who died some time in the year 1795, and was buried in the neighborhood of lake Erie, whose body was taken up twelve or fifteen years afterwards, to be removed to his native state, was found to be in part petrified, and probably would have been wholly so in a few years more. Why were not the Spaniards petrified; may it not be that northern air and cold is more productive of petrifaction than that near the equator? Where though the cold be intense there is still a mollyfying mixture of equatorial warmth insinuated? Frogs go into the mud in winter, and in warm days croak from all parts of the pond. They are doubtless in a torpid state in great freezes. In summer, and even on a first arrival of a warm temperate day, they move from place to place as other animals do. Whenever they come from the places of their winter retreat, they remain no where long enough to be involved in a stony habitation changed from its former nature and growing into a solid mass of rock. The conversion into stone must have been by transmutation from some more yielding substance, into which, at the time of its entrance, the frog could go by perforation. The first stages of this transmutation must have been into a harder substance, which did not admit of extrication, by the same means which had been employed for admission. The induration must have been sudden, and before the removal of torpidity by the degree of warmth which usu-

ally calls such animals into action. This could not have been by an immediate condensation of loam or clay into stone, but might have been by an immediate condensation of a softer substance into ice; which by a long continuation of freezing weather, might have time for growing into solid stone. If dripping water in a cave, preserved from liquefaction by adhesion to a substance once petrified, and also by its seclusion from the rays of the sun, will i self become stone; why not also water and loam, formed into a solid body by extreme cold, and preserved from liquefaction by exclusion from warmth for a long time, also? How else could the rattle-snake and the fish escape dissolution? This hypothesis rests, not only upon seclusion a long time from the sun, which may be furnished by a cane-brake, and the shelter of large rocks, but also upon a long continuation of freezing weather, more intense and less tempered than the air upon the Andes, which encompassed the Spaniards and their horses. And this agrees completely with the remarks which all readers of ancient history make, upon a comparison of the degree of cold that now prevails in this climate, with that which prevailed in the time of making the tabernacle for the Israelites, in the neighboorhood of Mount Sinai, being in about 28° 20″ of north latitude, where a part of it was contrived for the purpose of keeping out snows and rain. If this be not a true hypothesis, then these petrifactions must have been formed as rapidly as water could congeal, so as to have enclosed the frog before it could undergo the process of decomposition. But is not this against all we ever experienced? And why not refer to the primary stages of induration, what we know by experience to take place, rather than to a sudden operation which has never met our observation? Apply these remarks to the stones which fall from the heavens, and the inference will be, that they are not formed in the icy regions beyond the atmosphere, for there are not the same lasting causes, combined of both cold and durable immobility, which here jointly contribute to the petrifaction of the rattle-snake and the fish, as

they lay upon the soil which supported them for a great length of time. As for the supposition that stones are raised from the earth by water spouts, and afterwards descend when released from the force that raised them. It seems to be encountered not only by the inadequacy of the powers of water-spouts, but by the consideration that they abound chiefly, or at least for the most part, in climates near the equator; whereas the falling of stones are north of the 24th degree of north latitude, so far as the instances go which I have noticed. It is not recollected that there are any instances south of that latitude. Then our former conclusions are not yet demolished. Namely, that these stones are detached from a heavenly body, and that their far greater frequency in modern times are indications of decrepitude. Their frequency is in equal proportion with the greater frequency of earthquakes in modern, than in ancient, times; one of which happened lately at Salem and the adjoining country. If all these signs proceed from natural causes, as all the phenomena of nature do; yet infinite wisdom has disposed of natural causes so as to produce the uncommon appearances we sometimes behold, and at periods but shortly precedent to the important occurrences which they announce the approach of, just as we apprehend the coming of rain or fair weather, by the signs we see, are the fore-runners of them. It may not be an unreasonable conjecture, that, in the polar circles, bodies of rocks are continually forming, with fossils and minerals in vast quantities intermixed, which cause magnetic attractions. We know that the needle is affected by minerals in the bowels of the earth, whenever the compass passes over them; why not look for similar causes in that quarter where the greatest attraction incessantly acts, if not with increasing, at least with unabating, strength. The water itself may possibly be continually formed into more solid substances in the arctic and antarctic circles, and may be diminished in the form of water in proportion as it is absorbed in ice and rocks. If it be supposed that stones which fall from the heavens are formed in the atmosphere; remember

when ice is formed it immediately descends, why not also bodies formed by attraction? And about to be converted into rock before it became so. As soon as it acquires the same gravity which precipitates the hard stone, why not also be itself precipitated? If it be supposed that they are formed in some region beyond the powers of attraction from the globe, how can materials be forced to ascend beyond the powers of attraction, and when formed, be made to descend again by an opposite power? When ascended to a higher region than that from which the ice comes, how, then, when the particles are embodied beyond the attraction which reaches the ice, and becomes there transmuted, does it come again after resting for ages within the attraction which it once transcended? How do these particles, resting at a great distance from us, in the verge of elevating force, when it ceases to propel any further, then come together before the commencement of the petrifying process? They must collect from great distances, and from opposite points of ascension and must unite, if at all, by the minute power of attraction, which subsist in these undiscernible particles; too minute, perhaps, to reach each other from greater distances than they are from the earth, after passing the limits of its attraction. When it is said that stones which fall from the heavens have been ejected by volcanic eruptions of the earth, the answer is, that volcanic eruptions have not been known to precede in any short time the following of any of these stones; nor have they been preceded by whirlwinds. Indeed, volcanic eruptions cannot be reconciled with their falling in showers on the same spot; would they not be scattered to great distances apart by volcanic eruptions and whirlwinds? It remains still to be concluded, that they denote the diminution and mutation of a Heavenly body. Whatever is subject to these and to dislocation, cannot be eternal, so far at least as regards its present shape and state of existence. Here is given to us a glimpse of the prediction that Heaven and earth shall pass away; Matt. ch. 24, v. 35; and a new Heaven and a new earth shall arise;

Rev. ch. 21. The falling of stones from the Heavens are very frequent of late years. One of them, as I am informed, took place in North Carolina in the year 1807, in the eastern part of Orange county, upon or near the plantation of Mr. Alvis. If they come from a Heavenly body, the power of its central attraction must decrease, and may, in time, become too weak for the concentration of its parts, and may fall under great changes. The orbit of the earth and moon may be drawn nearer to the sun, and the latter become seven times brighter than it now appears to be, and the brightness of the moon equal to that of the sun. Were it not for the petrified impressions near Obed's river, one might be inclined to think that there is not now in Tennessee any animal or vegetable substance in a petrifying state, though many of them are found completely petrified, which seems to afford another proof that the efficient cause is not now in the same degree of operation as formerly it was. It has departed with the mammoth.

A nest of yellow jackets, with the young ones in it, all petrified, was taken from the Ohio river, and was seen by Mr. Hayes in the fall of the year 1807. Many other petrified substances are found in this river. In Davidson county, in the state of Tennessee, on the plantation of captain Coleman. at the bottom of his spring house, from which the earth had been removed in searching for the foundation, is a rock on which the house is placed. On the surface of this rock are petrified snakes, partly incorporated with the stone. It seems as if the snakes had lain upon it and had sunk in part into the substance which now is stone: giving the idea of a petrifaction at the same time both of that substance and of the snakes which lay upon it. On the bank of the river at Nashville are many rocks of a dark color, some of them have been split at a former period by some powerful agent, and below the exterior parts are to be seen petrified leaves of trees, nuts and shells. When the foundations of Quebec were dug up a petrified savage was found; his quiver and arrows were undecayed and un-

petrified. In Derbyshire, in the year 1744, a petrified human skeleton was dug up. Near Tonne, in Thuringia, which is about the 51st degree of north latitude, the petrified skeleton of an elephant was dug up, and in the mines of that country the petrified skeleton of a crocodile. In Scanea, several feet below the bottom of a drained marsh, an entire petrified cart was found, with the driver and horses also petrified. The supposition is, that a lake was formerly there, and attempting to cross over it on the ice they perished. In 1736, in the lead mine at Pont Pean, near Rennes, was found a fissure, and in it sea shells, rounded pebbles and an entire beech tree, 240 feet deep; it was laid horizontally in the direction of the fissure, the bark was converted into pyrites, the sap-wood into jet and the centre into coal. In Coburg, in Saxony, and in the mountains of Misnea, in about 51 degrees of north latitude, trees of considerable thickness have been taken from the earth, with the roots and branches all changed into agate. In sawing them the annual circles of their growth have been distinguished. Pieces have been taken up which bear visible marks of the hatchet and of having been gnawed by worms. Pieces have been found petrified at one end, the other being still wood fit for burning. A lizard has been found in a stone in Persia. Fossil bones are found in Dalmatia, about the 43d degree of north latitude, in great numbers and extraordinary in their nature. All these found in northern climates, at least countenance the idea that cold is a principal agent in the formation. And with respect to Tennessee, affords an inference that cold was more severe formerly than now, and also that it was perhaps of longer duration; all harmonizing with the supposition that animals formerly lived here which now inhabit more northern sections of the world. Petrified leaves of trees must have been first covered with mud, which afterwards changed into stone before it was penetrated by heat or warmth enough to bring on putrefaction. Was the alteration into stone performed in one winter? Or was it so long kept from the summer's heat, as to go

through a more lengthy process? It is also to be remarked, that the rocks near Nashville are very numerous, lying upon the top of the bluff, and have assumed their petrified state without any covering but that of the circumambient air. The same remark applies to the rocks on which are petrified impressions of human footsteps in the Cherokee country.

No instance is alledged of petrifaction, suddenly begun and completed, since the settlement of this country or any where else. Such a fact would be so uncommon as to be immediately attractive of notice. The process of petrifaction requires more time than one or two years. In Trajan's bridge it had not been completed in 1500 years; it was built in the year of Rome 852, or 99 years after the birth of Christ. It is said that a mud building at fort Massac is changing into stone. Whether this be so or not, is not yet ascertained. But that fort has been erected near a century. With regard to stones which have fallen from the Heavens for many ages past, and now much more frequently than ever, as no instance can be produced of any sudden formation from other substances, and as no satisfactory account can be given of any cause sufficient to elevate them from the earth, when of the size and weight of the Yorkshire stone and of that in the Thracean Chersonese, it seems to be forced upon the mind that they must come from a Heavenly body which is drawing near to us continually, and more and more parting with the materials which compose it. May it not be allowed to conjecture that the smaller a Heavenly body is the nearer it is drawn to the body which attracts it, and that such is the law of the planets. They are nearer to the sun in proportion to their magnitude. That their orbits are proportioned to their size, and their revolutions proportioned to their orbits; that a revolutionary body which gradually but incessantly loses a part of its magnitude, must approach nearer in proportion to its diminution must experience a contraction of its orbit, and must perform its revolutions in shorter spaces of time proportioned to such contraction, and therefore may be

said to have its motion accelerated. Is it not also correct to attribute the diminution itself to that body in which we perceive the effects of diminution? Is there any Heavenly body that draws nearer to us? Is its motion accelerated? Does it come to the horizon, at certain remarked periods in the course of its revolutions, sooner than formerly? He who is acquainted with the subject may perhaps answer yes. Then may the inquirer say to him, it is the consequence of diminished magnitude of a contracted orbit; and that such diminution is the consequence of stones falling from the firmament. They have fallen for near 6000 years; many times observed and much oftener not observed. In the cultivated field, on continents and islands inhabited by unlettered men who have not recorded the phenomenon; in the wilderness; in the seas and oceans, not more perhaps have been remarked and transmitted to us than a very small proportion of the whole. Collect in your imagination all that have fallen in that time, in all parts of the seas and lands and accumulate them in one spot, perhaps you will not then be backward to conceive that the idea of reduced magnitude is not so wholly inadmissible, as at first view it may appear. If at any future time, in the convulsions of nature, a similar dismemberment may happen to us, we too, with our satellites, may be drawn nearer to the sun which may shine with seven-fold brightness, and the moon with the brightness with which the sun now shines upon us.

In the town of Radruth, in Cornwall, some laborers being put to clear and level the street for the pavement, they found a piece of hard stone in the ground with an abundance of common small pins of brass interspersed in and through the stone in such manner and form, that all those who saw it afterwards were convinced that it was not done artificially, but that the stone was formed and produced by petrifaction subsequent to the time the pins were dropped into the ground. Near New Castle, under Lyne, was found a stone with a man's scull, teeth and all, inclosed in it. A complete human's skeleton,

with British beads, chains, ear-rings and brass bits of bridles, was dug up in a stone quarry near the east of Wedrington's seat in Blakeney, in Lincolnshire. Human bones and armour with Roman coin, fibulæ, &c. were found in a stone pit in the park at Hustason, in the county of Norfolk, supposed to have been buried after a battle. In the mountains of Canne, half a league from Mestricht, were found the remains of a crocodile well preserved in a stratum of sand stone. The remains of a crocodile were also found in a stratum of stone at Blenheim. A living toad has been taken out of the heart of a solid piece of coal; and fishes have been found entombed in the heart of stones. Flinty and chrystaline bodies have been found containing water within them.

It is stated in the Encyclopedia, that no signs of petrifaction appear on the highest mountains of the globe, nor any exotic substances in the bowels of such mountains, nor any composition of various materials. Those of the second order are said to be composed of original materials which evidently came from the first. But as to the third order, inferior in size to the former, and not connected with them by continuity, that the latter are throughout composed of marine and other substances, both internally and externally, and are not in chains but in knobs. And this will be accounted for in the chapter on the deluge.

One thing I will here remark: ask about the formation of stones. In a moment you are presented with many theories of learned and ingenious philosophers, all differing from each other, built upon different principles, and each in its turn liable to be shown to be incorrect in several particulars. For in every untrue system something will be found inconsistent with the fabric and irreconcileable with uniformity and experience. We know that there is such a thing as petrifaction, and then we immediately come to another piece of knowledge; that all the literati who have speculated upon the fact have mistaken the cause. The same may be said of the falling of stones from the Heavens. The same may be said of

stones of different natures incorporated together; of shells, fish, animal bodies and vegetable productions, some petrified and some not found in the bowels of the earth at all depths to which man has been able to descend; which bodies are, many of them, wholly exotic. When these facts cannot be accounted for by fusion, because of the animal and vegetable substances which must have been destroyed by fire; nor by fire at the bottom of the sea, because of fire coals formed of wood, so often found at great depths under ground, nor yet by solution which could not have liquified so many mineral substances as we see adhering together, and incorporating one another, then we are forced to own what the truth is, that the intelligence of man and his philosophical researches cannot develope the cause, till quitting his presumptuous pretences to discover the origin of all things, when at the same time he cannot penetrate to a single cause in the catalogue of natural phenomena, he turns to the simple account of Moses, which refers creation to the power of omnipotence. There he will find a history consistent with every thing we have yet seen or discovered. The only history in which there is no collision of its parts, nor any contradiction from those appearances which alternately become the irreconcileable combatants of all other systems that ever have been submitted to human contemplation. Is not this compatibility with every discovery made in 3000 years, demonstrative that the Mosaic history is, of all others, alone unopposed by experience? Why not at once say then that this plain and simple narration is the true one, as well as to say that this world has proceeded from a former; for still we cannot escape from the question who made the former? Why say that it was formed out of chaos, and acquired, by accidental and undesigned causes, the motions that are now imparted to it? Must we not ask who made the chaotic matter; out of which the globe originated? Why say a comet struck the sun and broke off the earth and planets, driving them to their present distances, where they assumed their present forms and properties?

Are we not obliged to ask who made the sun and the comet? And was it not as easy to make the earth and the planets at once, as to have produced them by a secondary cause, unforeseen by the wisdom that made them a part of the sun or of the comet? For still we must finally ask who first made the materials of which it is composed? Did an accidental stroke of a comet fix the Andes exactly in the place where a balance was wanted to the opposite regions of the north? Did that, or any secondary cause, fix subterranean beds and layers of salt for the use of men and animals in the western countries, because that indispensable article could not be brought to this distance from the sea? Did any such cause produce the great rivers which run into the country to such immense distances from the ocean, because without them the productions of this fertile country could not be carried to market? Was it a mere accidental cause that every where hath proportioned the size of the rivers to that of the mountains? Is it by accident that the dry tops and sides of the mountains, exhausted of moisture by a perpetual defluxion, intercept the vapors in their passage condensing them into rain? Is it by accident that the trade winds, by incessant action, keep from stagnation and putridity those seas which they continually act upon and put in motion? Is it by accident that some unaccountable cause preserves the Straights of Darien, the Isthmus of Suez and that of Corinth and Molacca against the endless dashings and rolling upon them of those immense bodies of water, which for thousands of years have beaten upon them? Is it by accident that Egypt, where it scarcely ever rains, is supplied by abundant moisture by the overflowings of the Nile precisely at the time in every year when moisture is needful for vegitation, which but for these inundations would be a barren desart? All aided by the north-east winds, which blow without intermission, to keep the waters from discharging themselves too rapidly into the ocean, and to impart to them a vivifying coolness when too much heat, contracted by flowing through the sands and parch-

ed regions of Ethiopia, had rendered flaccid? Why not also, when they are telling us out of what materials the world was made, inform us of what materials each animal is formed, with limbs, and teeth, and eyes, and feet and all other parts of the body, exactly fitted to the course of life it pursues? Why not tell us by what law it is that each species of animals assumes the shape and size and instinct of its forefathers? Why the young duck, hatched under the hen, will run into the first pond of water it sees? They cannot tell us any of these things. But as to the earth, which furnishes nourishment for all, they can pursue it through all its former stages of being, and come to the clear conclusion, *that it never began and never will end.* All the animal creation too never had a beginning nor will ever have an end, though they perish daily before our eyes. Really it requires a much more laborious exertion of thought to believe that animals existed from eternity, than to believe in creation and a commencement of exertion for them. You never did hear of a man who had not, at a certain time, his beginning, and who did not die. And yet against all experience some believe that we have descended from progenitors who had not any beginning. How can you believe this? Not as you do other things you have never seen, namely, because you know by experience they are possible, and judge by circumstances of the probability in the particular case your attention is applied to.

If you do not believe it, then you are led to creation, and of that the Mosaic history informs us. Various theories ascribe the existence of all things to accident, as the theorists sometimes express themselves to a fortuitous concourse of atoms. And in order to your disbelief of the scriptures, they require that you should, in the first place, disbelieve all those things which your experience has taught you to rely on. You believe that a man will tell falsehoods, because you have experienced that some men will be guilty of falsehood. You believe that there is such a thing as theft, because you have experienced that some men will steal. You believe that the sun will

rise to-morrow in the east, because experience has shown you that heretofore it has invariably done so. If you were required to believe that to-morrow morning it would rise in the west, you would not believe it, because that would be in contradiction to all your experience. Should any man tell you that his clock, or watch, or orrery, each excellent in its kind, was produced yesterday by an accidental concurrence of the materials and organs which compose it, would you, or could you, believe him? Is it not then strange, that at the same time you would believe the wonderful machinery of the universe and of all the animal and vegetable systems connected with it to be the productions of accident? If not the effect of accident, but of contrivance and design, as the watch and the orrery are, then of course the thing caused must be posterior to the thing causing it. If posterior, it had a period of commencement, and that is creation. Which it is just as easy and as natural to believe it happened about 5800 years ago, as to believe it happened 100,000 years ago.

The truth is, that unbelief cannot take root but by first laying aside common experience and the results which it plainly and naturally conducts to, and instead thereof taking up some picture of the imagination which charms by its novelty, and leads us astray from realities. This, also, is the cause why all sciences are not succeeded in by those who fail. They think that common sense is too common a guide for a great mind to follow. They abandon the light of reason to see the rise, explosion, and figure of a sky-rocket; which finally leaves them in greater darkness than before. Mr. Selliman and Mr. Kingley have remarked on the facts stated by Judge Wheeler, of the town of Weston, in Connecticut, which is about 25 miles west of New-Haven. Some of the stones spoken of were sent to the Atheneum at Boston. A meteor appeared on the 14th of December, 1807, moving through the atmosphere with velocity, and was heard to explode over Weston. In its course for nine or ten miles, and also at Weston, were found many

stones, which fell from it in Weston, and in the country before it reached Weston. They came through the air with a loud whizzing noise, and after this a sudden and abrupt noise like that of a ponderous body striking the ground in its fall. One of these stones weighed 20 or 25 pounds, another 36 1-2 pounds, another that broke into fragments was of the weight of 200 pounds, as it was supposed from the fragments. All the specimens obtained from different places are perfectly similar, and all manifestly came from a common mass, and are all covered with a thin black crust. This account accords exactly with the descriptions of similar stones which have fallen in other countries at various periods, and with specimens which one of the before mentioned gentlemen has compared with stones which have fallen in India, France, and Scotland. It is well known, they say, to mineralogists and chymists, that no such stones have been found among the productions of this globe.

Flinty chrystals are found enclosed in shells resembling the cockle or small shells, not exceeding the size of large beech nuts, with small longitudinal ridges and hollows on the exterior. They are found in the county of Davidson, seven or eight miles south of Nashville, in soils where the beech abounds, and upon the summit of the hills as well as in the bottoms. They become more apparent, and seemingly more numerous, in hollows washed by the rains falling from the roofs of houses. And chemical opinions say these chrystals are formed by the silicious acid acting upon calcareous earth, furnished by the enclosed animal matter to which the silicious or flinty acid was conveyed by water in a state of perfect solution. This mode of accounting for the above phenomena will be more probable, it is said, if we pre-suppose the shells to have existed at a time when this country was in a state of general submersion. While the congerie of flinty chrystals is seen in the interior of the shell, the shell itself remains entire, with only slight appearances of quartzy spangles on its surface, not sufficient to derange the order of the radiated grooves; these,

for the most part, retaining their calcareous or testaceous character; this is the opinion of Doctor Bell, who seems well conversant with chemical operations. But it seems that if either of the two propositions be not conceded to him, this theory cannot be supported. If there were no shells, but beech nuts, or if not exposed to the accession of water by submersion, then the hypothesis must fail. *Hickory* nuts, walnuts, and other vegetable fruits, are found in abundance petrified in the same neighborhood; why not, also, the beech nut? They are found either upon or near the surface. Would not the natural enlargement of the soil have buried them far below the surface, as it has the fire coals, and the Roman coin which has been discovered in West Tennessee. If the fire coals and the coin are found buried at the depth of five fect, which must have been with respect to the coin, either in 235 years, if deposited by Europeans, or 1681 years, if deposited by the ancient natives; then how far would these shells be sunk into the bowels of the earth, if left upon the surface, when the general deluge subsided, or when at an indefinite period, before that part of the globe which is now inhabited by terrestrial animals, was left uncovered by the retrogradation of oceanic waters. The Cordilleras, the Alps, the mountains of Abyssinia, and all other mountains of the world, where sea shells are found. It is better, perhaps, to believe they were deposited at much later periods, and that chrystallization has been performed within them, and produced by the same process, whatever it may be, that has operated similar effects in all the numerous petrifiactions we find in west Tennessee. What the uninstructed reason of the author now contends for, is for two conclusions: First, that oceanic submersion did not, in this instance, aid the process of chrystallization: And, secondly, that neither was it aided, with respect to these shells found on the hill, by silicious solutions flowing into the shells. Probably some years have been employed in the chrystalline formation, but *that* and all other instances of the like sort

only show that more time is required for such and the like petrifications, than can be afforded to ærial collections.

Just as these remarks were concluded, Doctor Bell returned from an excursion, and presented another congerie of petrified shells, which he took from the side of a hill not far from the sulphur spring. The backs of the shells are as broad as a thumb nail of ordinary size. The appearance forces an abandonment of the idea that they might originally have been beech mast. Such shells, however, may have been superinduced by an inundation, as well as by an oceanic covering. The latter would have deposited the shells gently upon the superfices of the bottom. Whereas, *these* are mixed with the soil, and are uncovered on the tops and sides of hills by an ablution of snows and rains through all the long space of time, which has followed the flood. Consider, for the sake of induction from comparison, what would be the appearance on the bed of the Atlantic, if the ocean between America on the one side, and Europe and Africa on the other, were now uncovered by the draining off of the waters. Should we see only small testaceous shells, or should we see a bottom covered with bones of all animals, both of land and water, vegetable substances of all sorts, bars of iron, gold, silver, lead: metallic and stone vessels, cannon, small arms, and tools of all sorts used in agriculture and mechanics, and all instruments which the invention of man has fabricated for his use and convenience, statues in brass and marble; in a word, the undescribable wonders of the deep? We should see them all in even strata without any inequalities, except such as the bed of the ocean itself presents. These shells then were the infantine formations of a temporary covering of water, which, before they could acquire the growth of a few years, were left by their natural element to perish in regions which nature never destined for their nourishment or inhabitancy. Doctor Bell says these organic remains of escheni or testaciæ are found in the greatest abundance below the earthly surface, under the vegetable mould, embodied on a yellow ochreous earth, lime-

stone, or mineralized with masses of bluish quartz, frequently variegated and rendered ornamental by the different oxydes of iron. The bases of the interior chrystals accrete on the inner surface of the shell, their points accremenating at the centre. These chrystals are sometimes united laterally with a calcareous cement, often differing in color. The uniform size of these shells, he says, would lead to the belief that they were engendered at the same time and by the same process of nature, and that their animal existence was extinguished at the same period and by the same cause. From the well known fact of oyster mongers transplanting these animals in order to accellerate their growth, would it not be a just inference to suppose that these shells were created at a time when muriatic or marine influence took place but for a limited period. Would not 370 days, Gen. ch. 7, v. 11, ch. 8, v. 13, be sufficient time for these formations? If so, they were originated and deposited by the deluge; the waters of which were, in all probability, of a saline nature; Gen. ch. 7, 11, ch. 8, v. 2; and congenial to the existence of testaceous beings which are kept in a state of preservation by the anteseptic qualities of lime and other carboreous matters. But, he adds, if we suppose on the other hand that these shells were formed by the influence, and left by the gradual subsidence, of the waters of the ocean, we must admit that there were originally associated with these small shells others of a larger size, which, from their exposing a more extended surface to the operation of the destructive cause have long since become assimilated to calcareous earth, and hence have disappeared and lost their original form, whilst those of a smaller size with a less surface have remained to point out to investigation their origin and nature. From which the theory of a gradual deposition of muriatic matter exclusive of all others would lead us to all our geoligical conclusions. If we embrace this theory we must first suppose that the primitive mountains were first deposited by a fracture from the sun by the percussion of a comet, and that the mountains are chiefly of a granitic character,

affording the base on which vegetables grew and decayed, leaving their earthly mould, and that by this continual growth and decay of vegetable as well as animal matter, the secondary country has been recovered from the great surrounding deep. By which depositions were left giving to us all the phenomena of animal and vegetable remains which are to be seen from the base of the mountains to the commencement of that tract of country properly denominated alluvial.

I would remark as to the latter theory, that it is of endless duration, not accounting for the waters of the globe, nor its globular form, nor the various properties of its productions, nor its diurnal nor annual motion, nor for all the providential disposition of its parts; nor for the equal distribution of advantages to its various sections, giving to one what is refused to another, and yet furnishing the means of exchange whereby all may be supplied. These, and ten thousand other provisions and arrangements suited to each other, and to the functions of animal life, all denounce the latter theory; and in doing so vindicate the unerring foresight of the Deity, who certainly needed not the aid of secondary causes for the accomplishment of any durable purpose. They all evince that this world has not assumed an unappointed station, nor an accidental form, fashioned as the casualties of chance generated it. We must return, therefore, to the former conclusions, which are consistent with every arrangement in nature, where we need not suppose the continuance of a less durable substance to this day, whilst those of the same nature, but of harder and more solid consistence, have dissolved into the pristine elements of their formation. Larger testaceous shells than those we are contemplating, did not at any time accompany them. They were formed all together at the same time, partook of the same nourishment, and were dissolved at the same moment. Some advance the hypothesis, that there is a power in nature which forms shells upon dry land of the same sort as those found in the ocean. Why then do we not see upon land, as well as in the ocean, shells in the commencement of their formation, and in all the

stages of their growth to perfection between the smallest and the largest size to which they can attain? These petrifactions like all others afford no reason to believe, that they are the work of a day or an hour. They show to us no natural power capable of collecting, forming, or sustaining in the air those ponderous masses of stone which sometimes fall from the heavens. They are probably the fragments of some larger body, where they were originally formed and have long rested.

CHAPTER II.

OF ANIMAL MECHANISM.

SUPPOSE you should see a machine made of materials collected together, which had the power of moving itself, and the power of volition; inclining to stop at one time and proceed at another; and the faculty of dreading the approach of those things that were collecting to destroy it; would you believe that such machine, and the several materials so disposed as to produce these results, happened by mere chance? Far otherwise: You would believe the most profound intelligence was employed in its formation, and that the contriver had a mind of unlimited acuteness. And though you could not comprehend the plans he had adopted, and the rules he had conformed to in the organization, you would still see they produced the desired effect; and that his art, though above your comprehension, was yet real. Is not man a machine of far more skillful contrivance? He has volition, motion, conception, expression, invention, the power to perceive and reason. Are the incomprehensible powers, the undiscovered causes which produce them, the effect of mere chance? What machine to your knowledge, or to the knowledge of all the generations which have preceded your time, did chance ever produce, with a great variety of organs, all tending to one result, and in

consummation producing it. Most certainly none. Why then force the mind to the unnatural conclusion, that the blindness of chance has produced a work which nothing but the most perfect design could form as we see it. Were I to tell you that Euclid's elements was a book composed and published by chance, you would say at once, impossible. It is, you would say, the most perfect system of ratiocination that ever was invented, arriving at demonstration and ascending to complete satisfaction from something previously discovered. You would say chance did not compose this book. How then can you believe that the principles themselves, connected with so much symmetry, which Euclid did but discover and follow, should have been the effect of chance? How can you believe that the intelligence which Euclid used in discovering and tracing, is the effect of principles combined? Can any human workman understand the laws by which the eye indicates the intelligence of the soul, and expresses the various passions of the mind which work upon the corporeal frame? Can he make and connect the numerous delicate fibres which turn the eye either upwards or downwards or obliquely, at the pleasure of volition? Can he make the water humor of the eye with spirits enough in that humor to keep it from freezing in the coldest weather? The chrystalline humor convex on both sides, and the humor like the white of an egg giving to the eye its spherical form? And the fine membrane at the bottom of the eye, through which are expanded the marrows of the optic nerves coming from the brain? The rays of light coming from any object, and falling upon the watery humor, are reflected through it to the chyrstalline humor, by which they are conveyed and united in the membrane at the bottom; the impression of which being communicated to the common sensory of the brain by the optic nerves, doth there present to the mind the species and image of the object. Natural Philosophy, 251. Can the most learned philosopher tell us even at this late period, how the mind, invisible and incorporeal, acts upon the body and puts in mo-

tion, under the direction of its volition, the numerous muscles either to contraction or relaxation, in order to produce the wished for motion; and that each respective muscle must be stretched or relaxed precisely in the degree necessary in conjunction with others acting their parts at the same time, and that *all* act at the same instant by volition. That all these are released from acting, and new ones called in to produce another motion different from the former, and that all necessary co-operators instantly obey and act together, and so on continually as the mind pleases. What can he think who sees and reflects upon all this? That this is by chance? Impossible! impossible! There is a boundless Wisdom, whose ways are unsearchable, that made this machine, and gave it its wonderful powers.

By a law equally inexplicable, equally beyond the reach of discovery, every animal machine hath the power to re-produce its exact similitude, to supply its place when worn out. What would you think of a mill which, at the time it became useless, could re-produce another mill, and which indeed it would be obliged to re-produce by irresistible principles impelling it thereto? Would you not think strange indeed of the man who would tell you, that the mill was made by chance; that its properties were also the effect of chance in its formation, and that the involuntary impulse they received for re production, were also the result of accidental principles? What mind can resist the force of these all-subduing evidences! The eye, by its exquisite organs, is lifted in an instant to the wonderful display of the canopy above us, where darting through millions of millions of miles, it views at a glance the thousands of worlds placed before it, and thence conveys to the mind that God is there. On turning from thence, in a moment it drops to the towering mountain, and in a twinkling it measures its height, and breadth and longitude, and speaks to the mind that here too worked the mighty architect. Or falling upon the uplifted billows of the ocean, or the smooth surface of its expanse, and seeing its breadth and

furious dissonance or placid inactivity, it thence reports that here are his footsteps. Or casting downwards to the creeping kingdom, or upwards to the winged throngs which cut the ambient ether with their busy flight, it again whispers to the ready catechumen that these are the works of Omnipotence. Did chance make this whole assemblage of regularity for the eye to view and to furnish ideas to the invisible essence, the mind? Did chance make also the eye and the accompanying mind to travel together; the one to gather and to communicate ideas, and the other to receive and record them? And did chance contrive the inexplicable power of re-producing another eye and another mind in the place of the former when worn out, combined with exquisite art; but that the art itself which combined them is chance? How can you believe that the principles discovered and made the foundation of his elements, which are regulated by unerring rules, are also the effect of chance? If you can believe so, I am sure you could, if you would, much more easily and rationally believe the contrary.

CHAPTER III.

OF THE SOUL.

THE same wisdom which created the body with all its parts, provided with forms, nerves, muscles, bones, juices, all contributing to the end for which the animal is intended, also infused into man a portion of the eternal intelligence which is a part of the divine essence. There are innumerable instances which can be accounted for no otherwise than as coming from the communications of a prescient principle which sometimes exists itself on special occasions, but generally rests inactive and trusts to that common understanding which belongs to animal existence. The soul of man, the source of his intelligence, seems to have an invisible and almost imperceptible

table connection with the intelligence that dwells in Heaven and foreknows futurity, which often times is communicated to the understandings of individuals with an electric subtelty. If this be so, and if it can be proved by examples, it is an invincible proof, as every instance of prescience is, that a divine spirit dwells within us.

Now the Roman history declares, and the 4th eclogue of Virgil shows, that there prevailed in the east and in the Roman empire, before the birth of Christ, a general expectation of a prince who should arise out of Judea and rule the world. The Jewish expectation of the Messiah had pervaded the east long before the period of his appearance; and after his time that expectation subsided. Their own prophet called the *Jews the expecting people, or the people meted out*; Isa. ch. 18, v. 2.

There was an opinion, almost universal among the Americans in the year 1519, that some dreadful calamity was impending over their heads from a race of formidable invaders who should come from regions towards the rising sun to overrun and desolate the country; 2 Rob. History of America, 253. Those who can remember a few years before the American revolution, may be appealed to for the general opinion that prevailed amongst the people of an approaching separation from the mother country, and of many conversations to that effect, years before the rupture took place. The victory of Paulus Emilius over the Macedonians, was known at Rome the very day it was obtained, though several hundred miles from it. What was the source of burnt offering through all the ancient nations; hardly any of whom had ever heard of the Old Testament, or even of the Jewish nation? It was, I suppose, a prophetic denotation of the final conflagration. What led them into ceremonies emblematic thereof? Sacrifices also were made by every nation of the world in early times. Why did all nations conceive that the shedding of blood was indispensable to the propitiation of their deities and to make an atonement for offences, long before the Jewish laws were delivered, and afterwards by nations who never

heard of them? Was it not whispered to them, and imperceptibly conveyed into their minds, that every where might be exhibited anticipations of the great sacrifice which was to be an atonement for the whole human race? Have they not ceased through the greater part of the world, as no longer useful for the purposes of their institutions? Over the whole continent of America they have ceased, and the American islands; over all Europe and her islands, and over a great part of Asia. How comes it that this discontinuance takes place after the August sacrifice that these rites seemed to point out? Surely there is something uncommon in it. And there is but one fair way of accounting for it. The Divine Spirit regulates the intellectual powers of men in relation to these matters. From the same invisible and unknown source was derived the general belief of the ancients in a triune God. They saw it, like a moon-light shadow, and that faint vision caused them to adopt ceremonies which were in reality emblematical of that great mystery. The people of India, so long as they have been visited by Europeans, worshipped three deities in one, which used to be represented by one idol, having one body and three faces. They believe in one God, Brama, the creator of all things, subsisting in three persons, one or the other of whom is worshipped all over India, and in other parts of the east. In the temple of Juggernaut are three idols, each equally worshipped. They say further that the second person of their trinity was incarnated. This idea prevails almost all over Asia; and may have arisen from the real incarnation. They are acquainted with the doctrine of atonement for sin by sacrifice and the influence of the Spirit. How are these glimpses communicated but in the way we are speaking of? Concerning which the mental perceptions would have been much clearer, but for the forcible abstraction from them, by more immediate and more attractive objects; which cause men very often to overlook appearances given to make them understand the things that are hidden from their sight. In the time of Heroditus, 400

years before Christ, a Grecian temple had within it a tripod or seat supported by three legs, each foot standing upon the head of a snake. Is not here a symbolical representation of bruising the head of the serpent by a triune Deity? See Herodotus Calliope, 81. The Cobirem of the Thraceans consisted of the three mighty ones, Jupiter, Juno and Minerva. In Greece three ships were consecrated; three altars were erected to Apollo; a vase of seven cubits stood on three columns; Herodotus Melpomene, 152. The people of Egena consecrated three golden vessels; Herodotus Urania, 122. Pythagorus ascribed a mysterious meaning to the number three; he was a philosopher, who lived 524 years before Christ. The same mysterious meaning was ascribed to that number by Plato, who died 384 years before Christ. He was the disciple of Socrates, born in the year 471 before Christ, at Athens, and was put to death in the year 401 before Christ, for new theological opinions; see Plu. on Quintius Fabius Meximus, vol. 2, p. 118 of the translation. He professed a governing spirit, that directed him to one God, the creator of all things; that reason was a spark of divine intelligence; that the soul was immortal; judgment after death; mansions of bliss for souls of purity, without which they could not be admitted into these regions; he died in the worship of idols; he had by superior understanding a glimpse of the truth. But the life-giving light of the world had not shined upon bewildered mortals. The libations poured out by the ancients, were also emblems of the blood to be poured out by the Redeemer for the salvation of men. Yet they had not any precise notion of the real meaning of these ceremonies. These universal glimmerings are shed upon mankind as evidences of a grand evolution in times to come, and of prescience descending in a chain from that which is the unbounded source of all order. It is occasionally poured into the soul by invisible operation to make it perceive the things which otherwise it could not see. The same cause that gives rise to national preconceptions, also inspires individuals. In the time of the

revolutionary war, a man of the name of Wade, a son of colonel Thomas Wade, on the Pedee river, in North Carolina, near the Cheraw Hill, was very obnoxious to the tories. He both pursued them and was pursued by them alternately, as either prevailed, each party killing of the other all they could. One day having been in pursuit of some of them, and returning toward home, he called at the cottage of a friend, when being much fatigued he had laid down his gun and went to sleep. After a little while suddenly he jumped up out of a profound sleep in presence of the family, and seizing his gun and leaving his horse, he ran with all possible speed to the woods, which were on the back side of the house. The moment he was out of sight, the tories appeared in a body in full gallop in front of the house coming to it. This is a fact which can be established by witnesses yet living, who then resided in that part of the country. A similar communication was made to Themistocles, which see in 2d Plutarch, 40. On the day that Domitian, the Roman emperor, was killed at Rome, a man discoursing to a numerous assembly at Ephesus, paused and suddenly exclaimed, *courage Stephanus, strike home*; he then told them the tyrant was dead. The distance from Rome to Ephesus must be several hundred miles; see 2 Adams, 441. Similar impulses are given to animals of the brute creation, acting at the same time upon great numbers of the same species, and directing them to the same object.

About twenty years ago, in all directions from Nashville, and to the distance of many miles, bees were seen as if in much hurry flying towards that point. There they actually met on the plantation of Judge M'Nairy, settling in swarms upon the fences, trees, rocks and other convenient places, and after remaining there several days dispersed. Not many years ago the squirrels assembled in vast numbers and crossed some of the North American rivers. In the year 1059 an immense number of snakes assembled in a plain near Turney, in Flanders, and forming themselves in two bodies fought

with incredible fury until the one had nearly destroyed the other. The people killed the other band.

Whence come these impressions? What was it that led them to one place and divided them into separate bodies? Must it not be intelligence acting upon matter, and impressing the whole of them uniformly? That same intelligence may perhaps act also upon spiritualized beings to promote the designs of Providence, in forcing upon the minds of men a belief of immortality and future existence.

John Rains, an old gentleman living within one mile of Nashville, and known by his acqaintances, who are numerous, to be a man of as much veracity as ever lived, two or three years ago remained late at night in Nashville before he attempted to go home. On his way he went near an old log house, formerly used as a blacksmith's shop. Seeing a great light there he went to the door, where he saw two persons then lately dead, but whom he well knew whilst living, going around the block where the anvil had stood, seeming to be in the act of making nails for shoeing horses; two others stood by them whom he did not know. He never was alarmed or moved in his life time with any danger, or apprehension of it. He noticed these particularly, and describes their dress, the same they wore about the time of their death. After standing at the door and looking in for some time, he withdrew and went on the road towards home. About 150 yards from the shop, his mare that never before started at any thing, then started and drew back, and would not be driven by many blows to go forward. He turned into the woods, on the right hand of the road, and when the beast came to a point opposite to that where she had started in the road, she started again and drew back here likewise, and could not be got forward, and he was obliged to return and remain in town all night. Could any circumstance be better calculated to make this honest and respectable old man think of a future existence and believe in it? Some day or other the apparitions of this night may probably have upon

him the intended effect, and we shall perhaps see one amongst others of the innumerable means which Providence employs for bringing on its converts. He is yet living near Nashville: ask him yourself whether this be a true narrative.

If in nature there is magnetic attraction, it is invisible. How strange, how incredible to many it must have been when first announced. Who would believe it until he saw it practically verified? Who not resident in Kentucky or Tennessee would believe that by attractive powers equally inexplicable, there are persons who, by a bended rod of steel, and sometimes of wood of a certain species, held in the hand, can perceive with certainty where there is a stream of salt water under the surface of the earth, what is its size and depth below the surface and degree of impregnation. This is a property without which access could not be had to the abundant streams of salt water that are under the earth, sometimes at the depth of two or three hundred feet; to which, by this attractive power, owners have been encouraged to persevere at much expense until the promised object is attained. Many are the instances in which, by means of this property, wells have been sunk to immense depths, and water obtained and salt works erected in Kentucky and Tennessee for supplying the increased population which hath settled in these states in a few years. Those who make the discovery and point out the places, are vulgularly called water-witches. The many proofs they have given of a real knowledge of the things they pretend to, have brought them into credit, and their declarations are not disbelieved. This can no more be accounted for than magnetic attraction. But it is of indispensable use to all the countries on the east and west of the Mississippi, beyond the 36th degree of latitude, except those parts which are supplied with streams of salt water upon the surface of the earth. Being thus useful and thus actually used, no doubt it is a provision by creative wisdom correspondent to our wants and adapted to the purpose of rendering our subterranean

streams of salt water capable of attaining the ends they were created for. Put this faculty out of existence and these streams would never be discovered, nor ever be beneficial to the animal creation in the least degree. But let it exist and apply it to the discoveries it is capable of making, and immediately all these secreted waters are brought to their intended use.

You have no reason for believing in any of these operations, nor in the existence of the sun itself. Your belief is founded only upon practical experience. Why not for the same cause believe in spiritual agency, forewarning us of futurity, and sometimes pointing out the means to be used for escaping from impending evils? Who hath not experienced in his sleep the sight of things which shortly afterwards came to pass, or such appearances as are connected closely with a state of things that he shortly afterwards observed? One of the most obstinate unbelievers I ever saw acknowledges that ominous apparitions have often been mentally seen by him in sleep, and have been so uniformly followed by that which they portended, that now he submits to be governed by them in his conduct whenever they present themselves. Is this spiritual agency any more to be disbelieved, because we cannot account for it upon natural principles, any more than we disbelieve the powers of attraction which govern the needle? or the bended twig in the hands of the water-witch, because we cannot discern its principles? If we reject every thing we cannot account for in this way, we shall hardly believe in the existence of any of the phenomena of nature. If we believe in many things we cannot account for, because we experience their existence by our senses, of seeing, feeling and hearing, is it not as safe to believe in such other things as we do not either see, feel or hear, but know by constant experience to happen to us, and to produce mental affections as powerfully as others do corporeal ones? If invisible intelligence thus acts upon your mind, in a way in which it cannot act when animal grossness of the body co-operates with it in our waking moments, does not

this prove that there is an intelligence within us, congenial with that external intelligence which acts upon it? And that when disencumbered of the body it will be as active and as prescient as that which breathes into our souls in time of sleep. How can you admit of the actual operations we are speaking of, and not admit of external spiritual existence? If you do admit it, you admit also that the spirit acted upon, may as well exist hereafter as the spirit which acts upon it; and then a belief of immortality follows, for what cause can be conceived of, that will subject it to death? The causes of corporeal death spring from the suspension of some vital function, which the organization of the body produces. Is it probable that the providence of God should prepare for thousand of years before hand, a sympathy in wood or iron for the discovery of materials convenient for his animal creation through the medium of matter and spiritualty combined, and yet none to warn the most intelligent of that creation of impending dangers or prosperity? We need not cite the dream of Alexander, in which in Macedon he saw the high priest of Jerusalem dressed exactly as he afterwards saw him near Jerusalem on his way to Arbela. An appeal is made to the experience of every man of reflection who hath lived to the age of 40 years. Let him recollect every instance he hath met with in his own time, and if he cannot confirm what is here insisted on, then let him be a witness against it. Who knows but that departed spirits, like bees which swarm around the place from whence removed, still hover around the dwellings and the friends they have left behind, and are sometimes permitted to show to them before hand, certain events. How great should be the purity of your thoughts and secret actions in the presence of innumerable multitudes, who inspect both with scrutinizing attention. This spark of the divine essence may be cultivated, improved, enlarged and made the source of all your pleasures. Pleasures co-equal with the unlimited extent in which it may range and evolve. Pleasures which like itself may be eternal and grow for ever.

On the contrary, if your pleasures consist in eating, drinking, seeing, hearing and feeling, by and by when you can no longer indulge in these sensualities, what will become of you; your spark is still a spark, a talent unimproved? What enjoyment, what pleasure can you have? You will be in an abyss of darkness, with not a ray of light to cheer your cheerless soul.

Before a numerous civilized population became seated on the streams of the Mississippi, such was the state of navigation, that it seemed to preclude the possibility of any profitable intercourse by water to distant places. The mind was tempted to doubt of the wisdom which formed such wide, and deep, and long, and numerous rivers not to be made subservient to the purposes of commerce. It was solicited to believe that shorter rivers and a nearer ocean, would have been much better and would have more contributed to the convenience and prosperity of the inhabitants. It was not known that there was a faculty in the human intellect provided to obviate these supposed imperfections whenever the occasion should call for it, and that in the progress of science it should be ready to unfold itself precisely at that point of time when the call should be made. Now in 18 days a large vessel carrying passengers with all necessary accommodations, and a large cargo of commodities to be consumed on the branches of the Mississippi, as far as to the mountains that divide us from North Carolina, can come from New Orleans to Nashville. Some time hence no doubt the improvements upon this invention will make the voyage performable in a shorter time. What a co-incidence of necesssity and invention! How far can the divine spark be amplified! To infinity: to the comprehension of all the secret laws of nature: to the subjection of all matter to its uses. Providence calculated before hand, when this exfoliating power of the soul should be opened; and that it should be developed precisely at the period when an abundant agriculture and a replenished population should make it needful. An active intelligence gently moves the wheels of science and governs

the pointing index, until at length will be attained the meridian altitude, when more elevation or more splendor will be needless. Here is an instance where matter and spirit are independent of each other, and yet combined, and each capable of a separate existence, but neither useful unless conjoined. But for the mind the river would not be navigated; but for the river this power would have laid forever dormant. If a power of the soul can lie dormant for nearly 6000 years, and then exert upon matter, a sort of creative influence, what is there in nature to preclude the idea of future resurrection, when the wearied spirit, refreshed and revived from its fatigues, shall again spring into vital activity?

A gentleman of North Carolina, of elegant talents, possessing a well cultivated mind, and very far once from the imputation of superstition, not long since travelled on a road in the lower and southern parts of North Carolina. His father had been dead some years. He saw a man before him at some distance standing on the side of the road, who greatly resembled his father. The likeness seemed so striking, that it immediately attracted his attention, and was still more so as he approached. When he got opposite to the man the latter stepped to his horse and took hold of the bridle and asked him if he knew him, he answered, you are the very image of my father, and I should take you for him but for my knowledge that he has been dead for several years. I am he, replied the apparition; I come to warn you that there is an hereafter and a state of punishment, and that unless you become convinced of it, and regulate your conduct by that conviction, you will ere long suffer what I now do, for not regarding it in time. Immediately this worthy man, who possesses as much veracity as any man upon earth, changed his conduct, and has since practised, as far as in his power, those duties prescribed by the scriptures, and is likely to do so to the end of his life, so steady is his perseverance. Is here an instance of temporary insanity and illusion of vision? The very illusion then is produced and substituted into the place of a

reality for a most important purpose. In what then does it differ from a reality?

At the town of Cambridge resided Miss Sarah Chadbourne, a maiden lady of fortune, somewhat advanced in years; having few relations, and little to employ herself, she kept some few select boarders belonging to the University, together with a gentleman, a relation of hers, by the name of Sprague, who was also advanced in years—he had been absent from her house for some time in the state of New Hampshire. On the day on which he died, Miss C. saw Mr. Sprague, enter the front door of her house, pass through the dining room to the back entry passage, pass up stairs to the room which he had previously occupied, sit down to the table where his papers were, and on a question being put to him by Miss Chadbourne he left the table and quit the house. It was afterwards ascertained that Mr. Sprague, then distant from 90 to 100 miles, died on that day and at that hour.

How many proofs are there of spiritual and invisible agency acting upon the understanding? Theodora, the wife of Justinian the emperor, when she was in the lowest state of degradation, disrepute and poverty, travelling through Greece, Egypt and Palestine, as an actress and in the character of a common prostitute, incumbered with penury and contempt, was warned by a vision that she was destined to be the spouse of a potent monarch; upon which intimation, returning to her native city, Constantinople, she affected a life of chastity, industry and solitude until her high expectations were accomplished, and she became the wife of Justinian and empress of the east, A. D. 522; see 7 Gib. 68.

The poet Tzetzes, in Chiliad, 19, v. 277, fifty years before the Latin conquest of Constantinople, relates the dream of a matron, who saw an army in the forum, and a man sitting on the column clapping his hands and uttering a loud exclamation. In the year 1204, fifty years afterwards, Mourzofle, a fallen emperor, was sentenced

to ascend the Theodosian column, a pillar of white marble, of one hundred and forty-seven feet in height. From the summit he was cast down headlong, and dashed in pieces on the pavement, in the presence of innumerable spectators, who filled the forum of Taurus, admiring the accomplishment of this old prediction. 11 Gib. 253.

I will here give one other well attested instance of spiritual agency. Henry Pugh, Esq. of Stewart county, in this state, formerly resided in North-Carolina, in Bertie county, eight or ten miles from Windsor. His elder brother died, and some time afterwards another brother, riding from Windsor, suddenly saw the hand of a man on the mane of his horse, and a man walking with the horse as he travelled, and kept up with him. He knew him to be his elder brother, and hastened the gait of his horse; after continuing to walk some distance, the apparation pronounced these words "*Prepare for death,*" and instantly disappeared. The living brother came home, told the family what he had seen and heard; began his preparations, and in a short time afterwards was taken sick and died. Henry Pugh, and others of the family, all of them persons of the highest credibility, are yet living, and will all testify to this statement.

That spirits do appear and become the objects of vision, was a common opinion entertained by the Jews, we learn from Matt. ch. 14, v. 26; for when the disciples saw Christ walking on the sea, they were troubled, saying it is a spirit; and they cried out for fear. And in Luke, ch. 24, v. 37, when Christ stood in the midst of his disciples at Jerusalem they were affrighted, and supposed that they had seen a spirit; v. 39, behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. That the Romans, before the birth of Christ, believed in them, is testified by the historical relation of the apparation that appeared to Brutus as he was going with his army to Philippi, where he was defeated and died. In Greece augers were appointed by the magistrates, to call upon and appease the manes of the dead. Dion the Greek,

as well as Brutus, had a divine warning of his death, by the appearance of a frightful spectre; 7 Plut. 221, 231, 142 and 185. And it is said by a very respectable authority, that a very singular story can be told upon this head, by two British generals of the highest veracity, who were actively employed in the British service in the year of our Lord 1806. In the battle of Marathon a great part of the Grecian army believed they saw the apparation of Theseus, who had been dead for many centuries, bearing down upon the barbarians. 1 Plut. 41. A proof at least that the greater part of that army believed in apparitions. The battle of Marathon was in the year 490 before Christ. Brutus and Cassius fell by their own hands in the year 42 before Christ. And Dion was put to death by the Zacynthian mercenaries in the year 354 before Christ. Brutus was greatly agitated at the appearance of the spectre which he saw. Early on the next morning, after it had spoken to him, that it was his evil genius and would meet him at Philippi: he communicated what he had seen to Cassius, who consoled him by saying it was an influence of the imagination, by which visual impressions are thrown into various forms, many of which have no architypes in nature. This he said the imagination effects as easily as we make an impression upon wax. The mind, he said, can fashion and vary its object at pleasure. In sleep the imagination can educe from the slightest principles an amazing variety of forms, and call into exercise all the passions of the soul; and when the body is fatigued, it perverts the regular functions of the mind. This was the opinion of Cassius, given to his friend Brutus on the alarm which the spectre had excited. Brutus however soon found it portentous, and perished in the common ruin which overwhelmed them both. Dion found it so; at least the historians and people of the day believed it, and particularly the learned and sensible historian Plutarch; 7 Plu. 142 and 143. Thus also believed the Hebrew writer of the 28th chapter of the first book of Samuel, v. 3 and 15. Samuel being called up after his death, thus addressed

himself to Saul: Why hast thou disquieted me to bring me up, &c. v. 16; then said Samuel, &c. v. 17; And the Lord hath done to him as he spake by me, for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David; v. 18; Because, &c. v. 19; Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: *to-morrow* shalt thou and thy son be with me. Here is the actual appearance of Samuel after his death. He actually speaks to Saul; he prophesied truly to him of events which were to happen, and which actually did happen; and in the prediction that Saul and his son would be on the next day with him, Samuel, is a plain declaration of the souls surviving the body. To the believer I do not argue that these narrations are true. He admits them to be so without argument. But to the unbeliever I urge that almost all ages and countries have borne testimony to the appearance of spirits; as well the enlightened, as unenlightened; as well men of learning and science, as men without either; and as well scientific men of the present age, as the unscientific of the rudest ages. Why disbelieve so many credible attestations, any more than other credible ones which are received without question? If we do not, or cannot, disbelieve them, then it is a truth that the spirit or soul exists independent of the body; that it must be of eternal duration, because it has no functions to be suspended; thereby producing death, as is the case with the corporeal system; and that as its existence must be eternal, so must also be its sensations of pleasure or pain.

On a trial in New England, about four years ago, a witness of good credit was sworn, and the lawyers forbore to question him that his extraordinary story might be related by him in his own way. He stated that the ghost of his dead friend had many times appeared to him, seeming anxious to communicate some important fact. At length it came to a fence near where he and another were stacking rye, and beckoned to him; he went to it, and it walked with him and spoke in a whis-

pering voice, informing him that he had left a will, and that a certain man had gotten and concealed it, and if called on and sworn would produce it; and insisted upon his exertions in favor of the legatees. The man at work with him on the rye stack, related that when at work the other said to him there he is, and went to the fence and walked slowly, with his eyes fixed on the ground, as if attending to something said to him, and that he heard something like soft conversation, but saw no appearance. The suit was instituted, the man named as having the will was called on, and the will was found in his possession, produced and proved.

CHAPTER IV.

MAN DID FALL.

GOD is just you say, and foreknew all things, and ordained that which he foreknew, and what he ordained cannot be unjust or cruel; but the fall of man would be so, and ergo he did not fall at all: ergo no redemption nor any incarnation preparatory thereto. Answer, if no fall, man originally was made as he is, vicious and subject to millions of moral and natural evils, and after death the vicious part, which is far the greater number, are either to suffer annihilation or punishment—Now which idea involves the most injustice and cruelty, that man should fall and be redeemed, or that being corrupt originally, he should be incapable of being rescued from his corruption and its consequences? If God's justice and goodness forbids the idea that man was ordained to fall, they equally forbid the idea that without falling he was made as flagitious and miserable as we see him in his natural state, especially too when it is without the possibility of escaping. Then does it not follow, that either God is unjust, or that there must be a redeemer? Your own argument leads to this conclusion. If no man

must be damned, lest God be chargeable with injustice; neither can any man suffer annihilation for the same reason: then the bad man and the good will both equally enjoy future life and felicity: then there is no difference between vice and virtue; and man had better at once bring upon his fellow man all the calamities and afflictions which may gratify any desire or passion he may feel. If you will not agree to this consequence, return to the position whence it flows and correct it, and say that man may be condemned to misery, without the imputation of injustice to his Creator; and that the want of such a system would be cruelty to the human race, who would then be unprotected against enormities of all sorts. Cæsar destroyed 3,000,000 of human beings to acquire a name, and with that he destroyed the liberties of his country. Cæsar ought to be punished in the life to come with signal vengeance; and all mankind ought to know that he will be, for it is that knowledge that prevents criminousness.

You say that man is free to pursue the course of virtue, if he will, and to arrive at happiness without any redemption. At the same time you know well that far the greater part do not. Must their failures be attributed to God's cruelty; if not, neither is the fall of man; if he did fall, it ought not to be attributed to it, and so cannot fairly be made an argument against it. The fall, with the plan of redemption, is far more rational than the original corruption of the human race without it. You ask why all this circuity? Why not lop off the fall and the redemption, and make men perfect and happy at once? Do you see that corn field before us? Why does it first sprout, then grow, then form the blade and then tassel and shoot before the grain is formed? Why not make the grain at once without this circuity? It is a part of nature's plan. And if we could see the cause of the circuity, in both cases or in either, it would be consistent with infinite wisdom. Do you not know that in the physical world an antidote is provided against every poison, a remedy for every disease? Why all this circuity? Why

not exempt mankind at once from disease, and make the antidote and the cure unnecessary? And also very learned men of your profession say that in every climate there are plants and minerals to heal and to prevent the disorders of that climate. Why not make men free from disorders, and these plants unnecessary? It is against the course of nature to adopt the argument you rely on. Does the thunder roll, the lightnings flash, the waves foam, or the floods overflow, without a cause? In the economy of nature is there any effect which is not produced by a cause? And are the sufferings of man without one? Do evils fall upon him uniformly by accident, and without any cause? What means the host of passions that blow in storms upon the troubled ocean of his soul? What means the embattled legion, the smoking cannon, the furious onset, the dying shriek, the crimsoned field, the bereaved mother, the weeping orphan, and the fainting wife? What means the dark assassin, the mixer up of the poisoned dose? What means the catalogue that fills the medical volume? Why the trembling earth, the gaping chasm, the sinking city, and the disappearing multitude? The angry billow, the abrupt precipice, the swallowing quagmire, the burying snow, the deadly syroc, the burning sand, the corrupted atmosphere, the mortal pestilence, the Egyptian plague, the cold fever? Why the belching volcano, and the bloody deeds of despotism? The fiery inquisition, the guillotine, the axe, the knout, the dripping water on the shaved head? And all the engines of death and torture which inventive malice hath contrived? These and all the ills which flesh is heir to, serve to deter man from the course of his wickedness, and were he not following that course, would be incapable of any assignable object. Is it not evident that they act as correctives? Do you remember the earthquakes of 1811—12, and the pious dispositions then generated? How soon, and how earnestly, were the thoughts of many turned to heaven? And will not the correctives cease, whenever they become no longer useful? When the great Sabbath shall come, then only will remain the

recollection of the numerous and painful evils which man hath endured, and that recollection will heighten the sensations of delight. "Then cometh the end, when he shall "have delivered up the kingdom to God, even the Fa- "ther: when he shall have put down all rule, and all au- "thority, and power." 1 Cor. ch. 15, v. 24; See also v. 25, 26, 27 and 28. And then will recollection augment the beatitudes of his enjoyment.

In the natural world obedience to the laws of the Creator secures a succession of regularities. In the beginning was it not so with his moral works, also? Did God leave any of his works unfinished? Did he not make free will in perfection as well as all other things? And give to man to choose his own course? And would it have been perfect if there had been any one course that it could not pursue at pleasure? But how is the world of morality now? Is ought in it but the confusion of derangement? Can ought compose its jarring antipathies but the illuminating power of a Divine message? Which not forcing the human will, shows to the understanding by rational illustration the way of extrication from the darkness that holds it in subjection? In the moving portion of the creation every animal function is provided for, and a perpetuation of existence is secured, by laws which cannot be overthrown or displaced. Perfection of design and purpose appears in full manifestation: in every limb, bone, vein, artery, muscle, tendon, and fibre: all in exact symmetry and in complete co-operation. But is it so, when you come to the field in which has ranged the freedom of man's will? His will has wandered from the will of the Divinity, and drawn upon itself the necessity for correction. In the abuse of freedom, as he every day abuses each faculty of enjoyment, he hath digressed from the way that led to felicity, and walked in devious paths, diverging in a thousand directions, and at length losing themselves in a trackless wilderness of thorns and briars. Divine authority could not interfere, by way of prevention, because to man belonged the freedom of election. All that it could do was to show

him how to return and to press him with invitations to do so. Is it not plain there must have been a time which preceded the first error that man committed? Is not the first mistake at the head of the column? Surely it cannot be otherwise. If the reason of man, uncorrupted and unseduced, could without variation pursue the course which reason dictates, would not the same harmony prevail in human action, as in the animal economy? And does not reflection show, that in the one case there is an obedience to the law of perfections, and in the other not? Public and private war, the tribunals of justice, and all the train of horrors and of sufferings which are summoned together for the chastisement of man, and to force upon him the remembrance of God's existence, would immediately cease. There would be no longer any cause for them —an object or an end. Nation would not lift up the sword against nation, nor would they learn war any more. Was there in the inexhaustible riches of wisdom and omnipotence, no remedy to be found for the jarring oppositions of sentiment and desire, which distracted a delirious world? Certainly there was: and it hath been produced. It may not work with the instantaneous effect of electricity: but, like the other works of deity, it may by degrees rise high enough to be seen, felt, and acknowledged, by all who need it; and may finally bring them under its dominion and cure. Infidelity insists that man, when formed, was originally just as he is. Do the starry heavens present to your view unbounded space, and millions of worlds, all wheeling and revolving perpetually in delightful accordance? Are the laws of botany in the completest conformity of harmonious progress? And all animal properties in the most refined association of mutual and simultaneous coalescence, and man alone of all the mighty host of beings, made of incoherence and distraction? Is there any where in the extended realities of nature, an uniformity of disorder? And why is this the true description of man's morality? Can he be made to learn and to understand what virtue is, and yet in his origination, have no virtuous capabili-

ties? If principles of virtue be a part of his composition, why have they lain so long concealed in the rubbish of unemployed materials? They were provided for his use, and he hath not used them. They are capable of procuring for him his highest enjoyments, yet he hath not called them into action: nor did he know how to do so, till the light which lighteneth the world, gleamed through the realms of darkness, and discovered to the mental eye, objects which, though near and within his grasp, the gloom of night had concealed from his vision. The poor savage of the wilderness can imitate the owl, the bear, the wolf, and the turkey: but the further and the longer he has been from the source of his primeval emigrations, the deeper has he been plunged in barbarism, and the more completely has he lost the knowledge and the capacity which raises the rational above the brute creation. How strong a proof is this of mental degeneracy, and of original perfection? How strong an evidence of the immense degradation into which the powers of mind can descend, from the source of perfection! Does it not show a light in being, from which, through a long tract of time, she hath strayed further and further, but which as soon as it shows forth, the kindred spark within her flees too and embraces, as a long lost guide? What is unrighteousness but the derangement of those moral regularities which fitness prescribes and produces? How suddenly does the sense of pleasure revive when former positions are resumed? If ignorance be displaced and science substituted; if disorder cease and order become restored; if despotism be banished and liberty introduced; if triumphant, and vice be defeated and virtue seated in its place. Surely there is a latency of satisfaction which gladdens into joy, whenever primitive configuration returns to the vacuum it formerly filled like a dislocated bone into its socket. Is not this a conclusive evidence to show that the excellency of the moral system, as it came from the hands of the Creator, was not less perfect than those of the heavens, the earth, or of animals?

BOOK III.

ALL MEN ARE FROM ONE COMMON ANCESTOR.

CHAPTER I.

THE ABORIGINAL AMERICAN EMIGRATED FROM ASIA.

TO prove this position, is to prove that they were not necessarily a distinct species, but might have descended from the same ancestor that the people of the old world might; and will be a refutation of the argument that they existed from eternity in the place where the Europeans found them in the 15th century. Such descent may be proved, if at all, by a similarity of customs, pursuits and occupations; formation, complexion and religious rites; state of the arts and evidences of an ancient removal from the east. We will take up these subjects in order.

When the Europeans first came to settle in North Carolina and Virginia and other parts of North America, they found them inhabited with innumerable small tribes of savages. Whether their language was wholly dissimilar, perhaps it would be unsafe to pronounce at this day. But even if that were the fact, it is not so strong a proof of antiquity as some times is imagined. It would be so, if they had been originally one body, divided afterwards into many tribes. For then a very long time would be required to form 500 different languges, which had lost all symptoms of a common origination. We are asked to consider of the Roman language and of the manifest affinities apparent in every language used by

the nations formerly subject to their empire, and imagine what length of time it will take to efface them. That language began in Latium, more than 753 years before the birth of Christ, and its affinities are apparent in 1817, a period of 2570 years. We are probably not less than 3000 years from its origin. And yet so striking is the similarity, that he who is acquainted with the original language, can in one moment point out thousands of instances in which a common origin is distinguishable in any modern language derived from one used by those who had any intercourse with the Romans. This argument applied to the American tribes, would lead to a very remote antiquity, were it not considered that the Scythean tribes, from the earliest times, were thus divided, and have not continually had the benefit of letters to perpetuate their language or their history. Separated from the earliest times by vast countries and interposing nations, without literature to give stability to the language, they must have lost the vestiges of their descent from a common stock in early times also. In Pompey's army I think it is said there were 22 different languages. Supposing an emigration to America by tribes upon their first occupation of the country, this argument would assign to them a very great age, whereas the fact would be that they were but just arrived. The aborigines came to this country, as Mexican tradition says, from remote countries to the north-west of Mexico; their route is described by the tradition, precisely as it must have been for them to come from Asia. They left their forefathers after the time when they computed 360 days to the year; for they computed as the Egyptians did. After giving 365 days to the year, like them, they did not add the fifth day to any month, but threw them away at the end of the year. The Egyptians themselves did not thus count till the year 1322 before Christ. Let it be here remarked, that in the time of Heroditus, 400 years before Christ, he says the statue which they worshipped was placed in a carr, both in India and Egypt, and that in both countries the people were divided into

casts; Euterpe, 164. No doubt also the people of India counted time as they did. The Mexicans divided the year into 18 months, of 20 days to the month. Evidences will be hereafter produced, that the Americans deify the same objects as are deified in Persia, and worship after the manner of the people of India, and have formerly used letters, which were not used in Europe, Asia Minor, Palestine, Syria or Egypt; in other words, characters, neither Roman, Greek nor Hebrew, and of course belonging to some of the eastern countries. I have now before me a small coin of the size of a nine-penny piece; it was found lately in digging a cellar at Mr. Norris's in Fayetteville, on Elk river, which empties itself into Tennessee; it was about 200 yards from a creek which empties into Elk, and in the ruins of a very ancient fortification on the creek. On one side of the coin is the image of an old man projected considerably from the superficies, with a large Roman nose, his head covered apparently with a cap of curled hair, and on this side on the edge, in old Roman letters, not so neat by far as on our modern coins, is the word *Antoninus*. Aug. Pl. us. P P; R I. III. Cos. On the other side the projected image of a young man, apparently 18 or 20 years of age; and on the edge Aurilius Cæsar, A U G P. III. Cos. The U is written V. P P. R I. I take to mean Principes pontifix, and R I. Romanus Imperater. The Aug. Pl. I take to mean Augustus, pro-consul. I will in due time remark upon this singular fact. Lately also as some persons were digging in the earth near Pulaski, which is upon Richland creek that runs into Elk river, they found the remains of a wall and several bricks, shorter than those we commonly use, and broader, but very solid and exceedingly well burnt. The Stone Fort, on the Three Forks of Duck river, which is north of Elk about 20 miles, and also runs into Tennessee, I will hereafter describe. In 2 Rob. His. Am. 48, 360; 3 Rob. His. Am. 182; 3 vol. Cooke's Voyages, 234, 264; The animals of America were few in specie and number, and more

so under the equator than elsewhere, when discovered by the Europeans. And what is more remarkable still, animals of small size; 2 Rob. His. Am. The animals of large size were found only in the northern regions, whither they might have removed from Asia; and did not go into the southern climates, because not made for them. Very few of the African animals are in America; I suspect none. Considering the thinness of population, and the little obstacle there was to the increase of animals, it might be expected from a long continued cohabitancy, that animals would have been numerous. These circumstances indicate that the inhabitants of America, when first seen by the Europeans, had commenced here not very many centuries before that discovery. America is the most volcanic country in the world. Volcanoes are every where in the Andes, near Kamtchatka. In many islands between America and Asia, all intimating that they are the highlands of a large country, formerly occupying the space between America and Asia, but now sunk into the ocean and buried in the waves. Over this country the northern hives might have passed into America, as well as into Asia, Europe and Africa, which they incessantly infested and ravaged, age after age, till finally they overrun all of them; and with them came the animals which are the endigens of that part of Asia and Europe which adjoined the sunken country. It is said by writers, that there have been more earthquakes in America in 200 years, than in all other parts of the world since history commenced. In that part of the ocean also where the continents are nearest to each other, there are many islands, from some of which both continents may be seen, with islands between them and either continent. And furthermore, the navigation of the Malays once traversed the whole Pacific Ocean, in which innumerable islands are found by modern discovery, many of them near to the western coasts of America. The migration into America could never have been attended with any difficulties. The Malays, the intermediate territory and the islands, each of them

afforded the greatest facility for it. All the islands in the Pacific, in a compass of 1300 leagues north and south, speak in languages which are plainly and nearly allied to each other, and all of them evidently derived from the mother language of the Malays, which in ancient times was one of the great nations of Asia, that carried on trade to Madagascar, an island of Africa, and to all the islands of this ocean; 2 vol. Cook's Voyages, 250; Introduction to the first vol. of Cook's Voyages, 78. They not only navigated this ocean, but settled all these islands. Again, the Esquimaux of North America, and the people of Labrador and Hudson's bay, on the east side of North America, speak the same language, and are of the same tribe as those who now actually inhabit the islands and coasts on the west side of North America, opposite Kamtschatka. They are at Nootka sound and Oonalashka and Prince William sound, near 1500 leagues from their stations on Greenland and the Labrador coast; 1 vol. Cook's Voyages, 417; 3 vol. Cook's Voyages, 554. A table of the common names of things in these languages is made, and affinity is most apparent. As to this part then of the people of America, they are all clearly re-traced to the north-eastern parts of Asia, by the most undeniable of all testimony. And further, all the inhabitants of all the islands on the Pacific Ocean, within the compass of 3600 miles, are proved by the same evidence to have come from Malacca and the peninsula of India, beyond the Ganges. Not further from Araral, than Orleans is from Nova Scotia or Quebec. Invincible testimony traces the generations of America and of Europe, and of all the world, to the neighborhood where the ark discharged its inhabitants. All the evidences which bear upon the subject, will have the same tendency.

The Americans at one period could sculpture images from stone, with great art and beauty. Mr. Craighead's house, in the county of Davidson, near Haysborough, stands on an Indian mound; sixty or seventy yards from that is another mound of smaller size. Inclosing these,

at some distance, say 100 yards, are the remains of an old wall, intended to be rectangular, but is not. The mound is perhaps 60 feet at the base on all sides; its form is quadrangular; there is a sunken place not far from it, now nearly filled up by the dirt washed in it from time to time, and rubbish thrown in it; on the top there is a small hollow near the centre. Here probably was the town house and fortification of a small tribe; some of them however living in houses without the wall, but near enough to fly to it on the approach of danger. A hole was probably left at the top for the smoke to escape through, as the Tartars yet build, from Lapland East to the Japanese Ocean. Had they possessed the use of iron, they would have cut down trees and would have made convenient houses for each family, without making a great house for all, probably by the united labor of all, of which the chief tegument was dirt. The other mound, of smaller size, and not hollow upon the top, contains many human bones, which show evidently that it was a place where the dead were deposited. The same appearances are at every place in the country where the land is rich and there is a perennial spring. These show at once their population, their wars, their manners, their incivilization, their ignorance of the primary arts and of the use of iron. Every where in North Carolina and in Tennessee are found pieces of hard flint, of a triangular form, with one sharp angle drawn to a point, with a handle inserted in an arrow, the sides as well as the point being sharp, formed evidently by the breaking off parts with another stone till made fit for the intended purpose. This would have never been resorted to, if an iron spike could have been procured. It would have been much sooner prepared, and much fitter for the purpose when prepared. Their burying grounds, for there are others besides the small mound when searched, show many bodies with vessels of earthen-ware, used for drinking and smoking, but no tommahawks, or even tools of any sort. Yet the latter would have been deemed as essential for their use in the other world, as water

pitchers and tobacco pipes. That they had not the use of iron at one period then, is almost certain, nor any instrument which enabled them to form a perfect square. Their earthern-ware, in the shape of all sorts of animals, American birds and quadrupeds, often found in places where they have been buried with the dead or otherwise, formerly deposited, are very exact representations. Wherever they hunt they strip the bark from a part of a tree, and there paint a bear, or elk, or head of a man or buffalo, which lasts till the tree is cut down. An aged witness once said on a trial in Hillsborough, where the boundaries of land were in question, that a certain white oak, when he knew it many years ago, was the marked corner of the tract; and that there was then upon it the head of a man painted by the Indians upon the wood. The jury did not agree, and before the then next term, witnesses were taken to the tree, and in their presence the bark was taken off on that side of the tree which faced the old Indian path that crossed the creek there. The head was found unfaded and in well proportioned form. Near one of those mounds, which are very numerous in West Tennessee, was found the representation of a woman's head in sculptured stone, well formed with red lips, lively eyes, nose, ears, forehead and all parts of the head completely represented, and polished. This I saw; Mr. Lyons put it up for a sign for his tavern, and called it the Indian queen. Another was seen by Mr. Goodrich, near Haysborough, and perhaps by Mr. Wharton, who lives in the same neighborhood. It was a white stone, (the other was the color of copper) representing a woman, its leg was broken. It was sent to the Museum at Philadelphia. It was neatly sculptured, well polished, of white limestone, and well proportioned. At Mayfield's old station, in the county of Davidson, near one of those mounds, 15 or 20 years ago, was found a sculptured stone, representing a woman sitting upon her hams, with both hands under her chin, and her elbows upon her knees, neatly formed, well polished and proportion-

ed. Mr. Boyd took it and kept it at his tavern a long time. Doctor Brown had two of these images, found by plowing the ground near a very large old mound below Clarksville. One represented an old man, with his body bent forward and head inclined downwards, exceedingly well executed. The other an old woman. They were sent by him to Mr. Jefferson. In the possession of general Cocke, in Grainger county, and in the town of Rutledge, is a circular stone found in the woods, of three inches diameter, resembling in color barber's soap, in the middle on each side is a circular incision, scooped out as far as its circumference, about an inch and a half in diameter, extending not quite half way from the centre to the circumference of the stone itself; on both sides there is a declivity from the centre to the edge, making the extremity not more than half as thick as it is in the centre. It is very smoothly cut, and has in respect of smoothness as well as color, the appearance of barber's soap in a shaving box. It seems as if on each side it had fitted some insertion opposite to one on the other side. It must have been cut by some very hard and sharp instrument.

Concerning the two mummies lately found in West Tennessee. This is the account of Mr. Fisk, a gentleman every way to be relied on, both as a scientific and an honorable man. Before, says he, I heard of the discovery, and could visit the place, which is about 40 miles from this (his place of residence in Overton county), the adult had been buried again, and of course I did not see it; and the child having been rained upon after its disinterment, the parts of it which were most exposed to the weather had become not only considerably blackened but foul. Some of the limbs, too, were cut off and carried away as curiosities. The skin was decayed and tender, and pale where not altered by the wettings, so discolored as to indicate nothing of its original complexion. Its flesh had almost entirely dried away. Its eyes had sunk down and suffered the lids to settle in the sockets. The teeth remained, but were very brown, stained perhaps by

the rain and dirt; and there was still some hair upon its head, the color of which was auburu. The knees were drawn up toward the chin, and an undressed deer-skin was wrapped about it, with the hairy side intwards. It was then crowded into a basket about two feet long, less than ten inches wide, and of the same depth, furnished with a few last presents, and overspread with various *clothes*, and with deer-skins dressed and undressed, and buried about three or four feet deep in dry earth, mixed with a number of salts, some of which, probably, had preserved the carcasses in this unusual manner from putrefaction. The place of repose was up a steep side hill, not in a cave, but rather a gallery, sheltered above by impervious rocks, and a superincumbent slope of earth, of course always dry. It was in White county, near Cumberland mountain. In the same county, on the west side of Cumberland mountain, in West Tennessee, near to the line of Warren county, and about eight miles south or south-west of the spot on which were found the two human bodies, one of which is above described, is a cave in the spur of the mountain, with a small entry on one side, but on the other, another mouth of much larger size. Half a mile from the small entry, the bones of some large animal are found lying all together. Some of the teeth were taken up, and weighed 7 or 8 pounds. A horn of much larger size than the horn of the largest buffalo, but resembling it in shape, was taken up from amongst or near to these large bones. And in the cave, a prodigious large claw, with very large nails; but it does not appear whether found with the bones above-mentioned or not. Many bones, also, of smaller beasts, were in this cave. The cave is in a south-eastv ardly direction, and has been searched for two miles; how much longer it is, has not yet been discovered. It is called the Big Bone Cave. The tooth had the form of a dog's upper tusk, not at all in the shape of a grinder. On the Watauga river, in its edge, about fifteen miles above Elizabeth Town, is a spring running into the river. In the day time there is no sign of fish, but at sun-set, or af-

ter, they begin to appear, and rise in great numbers to candle light. The bellies of these fish are sharper than those of the yellow belly. They have many bones, taste agreeably, and are caught in abundance at all times of the year. The spring is in Carter county, adjoining to Buncomb county, in North-Carolina. A few days before the 11th of September, 1817, near Antrim, in Rockland county, a man in digging a drain or ditch through a miry swamp, discovered, about three feet from the surface of the earth, several pieces of teeth of enormous size. From the appearance, shape, and manner, they are worn away. The animal must have lived to great age, it is supposed, and belonged to the granivorous species. The largest piece appears to belong to the extreme back tooth of the under jaw, and is eight inches in length, four inches in breadth, and three inches in height from where it has rested on the jaw bone to the head or top of the tooth; though it evidently appears one half has been worn away by mastication. It weighed three pounds six ounces; the enemal is the principal part of the tooth that is preserved. The root or peri ostium is chiefly decayed, and upon being exposed to the air moulders away. The teeth are full of marrow. I saw, about twelve years ago, in the possession of Major John Walker, of Wilmington, North-Carolina, a bone apparently hard, and solid like stone. It had been taken from the bank of Cape Fear river, below the surface of the earth; it was about three feet in length and about three inches in diameter, and was broken off from the upper and lower part across the bone.

It is said by a gentleman living in Kentucky, that certain objects of Hindoo worship have been discovered there, which are known only to be found in their native state on the coast of India. In Grainger county, about thirty miles east of Knoxville, and the same distance west of Hawkins county, is a cave. In it, at the first settlement of the country, were found 110 sculls of human beings, without any other part of the body. They have been partly carried away, from time to time, by the curi-

ous. Some are still left there. Mr. Robertson says the Indians about Natchez sacrificed human victims, and particularly prisoners taken in war, leaving the head and the heart for the deity, and eating the rest of the sacrifices themselves. This cave might have been a place consecrated to the deity, and the sculls within, offerings to him, which have, by means of the sanctity of the place, remained there undisturbed. Near Carthage, which is on the Cumberland river, on the north side, about 60 miles above Nashville, have been lately found in a cave human skeletons, with water vessels of earthen ware of Indian fabrication, standing at the head of each skeleton. And 12 miles below Carthage, on the Cumberland river, is a cave in which are human bones of all sizes, and a burying ground, about a mile from it on the river; in this burying ground, ten years ago, were many skeletons, and with many of them were found pipes and water vessels of earthen-ware. Near to the burying ground is a deep creek running into the river, forming an acute angle. At some distance from the junction is a ditch, from the creek to the river, and the signs of a parapet. Opposite to the entrance way, and about six feet from it, is the appearance of a wall, so formed as to turn those who entered to the right or left.

These remains prove the belief of immortality. A belief not entertained by the nations of antiquity before the time of Pythagoras, who lived 497 years before Christ; and of Plato, who died 384 before Christ. It is spoken of by Herodotus, 400 years before Christ, with some surprize, as a singularity, perhaps in Euterpe, 123. I am aware that the Patriarchs, the Egyptians and Persians, all buried their dead. Cyrus, at the time of his death, expressly commanded it; Herod. b. 3, ch. 16; Xenophon Cyropedia Lib. 8, p 238. But these burials were not accompanied with presents thrown into the grave, to be used by the deceased on his journey to the other world. The Scythians, however, believed in the time of Pythagoras, if not before, in the soul's immortality, and in its travels to another world, and they threw

into the grave the utensils supposed to be most necessary for the accommodation of a traveller. The very circumstance of burying the body, implies some notion of the resurrection, handed down by tradition no doubt from times in which it was clearly understood. In ancient times the body was laid in any direction, after the time of christianity, east and west. The bodies in the burying ground below Carthage, were in different directions. Some proof that the aboriginal Americans had no idea of christian doctrines, before their emigration. Near Wheeling, in Virginia, on Grave creek, on the lands of Mr. Tomlinson, is a mound of a conical form, 75 feet high, with many smaller ones about it. In the interior parts of the mound human bones are found of uncommonly large size. The mounds are a mile and a half from the river Ohio. Here also were found, mixed with the bones, two or three plates of brass, with characters inscribed on them resembling letters, but of what alphabet no one could tell. The mounds are about 12 miles below Wheeling, Mr. Tomlinson intends to make further excavations, for the purpose of examining the contents. Very large trees are grown upon the mound. These characters, if they do not belong to the Sanscrit alphabet, nor to any of those used in India, which might be ascertained by comparison with those sent from India, and placed in the Encyclopedia under the title alphabet, nor to the Hebrew, nor Greek, nor Roman alphabet, which could readily be known by inspection, might be of the Hyperborean alphabet, which the Scythians are said to have used before the time of Plato, and which is spoken of by him. Their being written to the right or left, would go far to ascertain the ages in which they are used. Writing to the right, as now practised, has not been in use much earlier than 450 or 460 before Christ. How long letters were used before the writings of Moses, is uncertain. Some say from the time of the deluge or before. Writing with letters is referred to as generally understood; Ex. ch. 24, v. 12, ch. 32, v. 15 and 16, ch. 17, v. 14; and is spoken of in the same man-

ner in the book of Job; see also Deut. ch. 17, v. 18, ch. 31, v. 9, 19 and 26. They were also commanded to engrave the names of the 12 tribes upon stones. The people were commanded to write the law upon their door posts. In these passages it seems taken for granted that writing was generally understood by the followers of Moses. He speaks of it as we would at this day. The book of Job very probably was written before the Exodus of the Hebrews. How came the Hebrews by this art, from which very probably all other alphabets are derived? They all begin with A B. Why not with Z W? If underived from the Hebrew, why not place A at the end and B in the middle? The present alphabet of the European nations, was derived from the Romans, and this from the Greek, and the Greek from the Phœnicians, and they, as well as the Carthagenians, who emigrated from them, spoke a dialect of the Hebrew, very nearly the same with the original. No language, of any tribe in America, has been found to possess any affinity with the Hebrew; which, I submit, is a certain proof that America was not peopled from Carthage, as some suppose. The Egyptian resembles the Greek in most of its characters. The Chaldee Syriac and Somanton, are also dialects of the Hebrew. The Ethiopic differs from the Hebrew, but less than the Arabic. There is however a likeness perceptible, which declares their ancient and common original. These languages have many words common to all. The Persic is altered to the Arabic. They have all of them been connected with the Hebrew. The power and the order of the letters in all the alphabets prove it. The difference has arisen from time. The ancient records of England, Judge Blackstone informs us in his Commentaries, are not now legible but by antiquarians. Even the old records of Virginia and North Carolina are materially and strikingly variant from the writings of the present day. Hence it is presumable has originated the difference of all the European alphabets, and probably also of all the Indian alphabets. The latter have divers letters

of the same sound with the original Hebrew. Nations far removed from the country inhabited by the Hebrews, had not the use of alphabetic writings. The Chinese for instance, and the Americans had not, unless the instance we are now speaking of, and some similar ones, be a proof to the contrary. This instance indeed is more a proof of emigration from nations who had learned the use of letters, than of an original alphabet invented by the Americans. For all other alphabets being probably derivative, this is more likely to be so than otherwise, especially when there is proof of an intercourse between the Americans and the Romans. If derived from the alphabets of the old world, then it becomes a proof of emigration from the old world. We have not time to inquire how long the Hebrew alphabet was known before the departure of the Israelites from Egypt, which was in the year 1491 before Christ, and 857 after the flood. The invention to be communicated and improved, so as to become fit for the composition of words, and to be applied to human purposes, and to be learned by the people of a nation, and to be practised by them, must have required a great lapse of time, and must approach to a period not long after the deluge, if subsequent to it at all. It was no doubt made known by Providence, for the commemoration of that event, as well as for the preservation of the divine law, which alone could teach men perpetually, the nature and will of the Deity; prevent him from sliding into idolatry; always seductive to unimproved nations, because it ascribes to God the passions of men, whereby men themselves were left free to indulge in the same passions and pursuits, and to consider these excesses in them as so many excellencies. Nothing but divine precepts, thus preserved, could have answered the purpose, from time to time, of bringing men back to the first principles of theology, and of preventing a total annihilation of the true knowledge of the divine attributes. Without it how could the latter generations know of the types and predictions and ceremonies of early ages then coming to

pass, and showing the workings of a divine agency from the times of the institution of such ceremonies? Of what use, for instance to us, would have been all those powerful facts and prophecies stated in the books of the Old Testament, and which now have the effect, by comparison with latter times, of forcing conviction into the most obdurate mind that is capable of reflection. Alphabetic writing is of indispensable use to true religion, and therefore it may be inferred was ordained to accompany it, so soon as it became necessary to make records for after ages. The hieroglyphical characters of the Egyptians, do not impugn the idea of their also having the knowledge of alphabetic writing. The priests might have chosen to use hieroglyphics for the purpose of concealing the mysteries of religion from the vulgar. Hieroglyphics are seen upon their temples and buildings, dedicated to sacred uses; upon their pyramids, pillars, obelisks and statues, and all their public monuments. But these it is presumed were incapable of containing the principles and rules of science which so much distinguished the Egyptians in ancient times; or the discoveries and improvements in all the arts they so much excelled in. Alphabetic writing must have contributed to the great progress they made in the arts, and to the general communications which they made of them to other nations. Busiris built Thebes 2188 years before Christ, and 160 years after the deluge; Herodotus, b. 2, p. 99; Diodorus, b. 1, p. 42, 44 and 45. It was the most splendid city in the world, with paintings and statues made by art in perfection; and it excelled in architecture all that has ever been seen; See Iliad of Homer, b. 1, v. 381; Tacitus Ann, b. 2, ch. 60; Strabo, b. 17, p. 787. It would not be rash to presume that alphabetic writing was then known to the Egyptians, and that some of the arts, particularly architecture, had not perished in the flood. The art of alphabetic writing may also have been preserved. The Turks, who lived about the mountains of Imaus, in the interior of Scythia, in the year of our Lord 569 and 582, had learned the use of

letters; and the Russians have found characters or rude hieroglyphics on the Irtish and Yenesei rivers, on medals, tombs, idols, rocks, obelisks, &c. Thibet also and the Eygars had alphabets. How easy was it for this art to have travelled from the Irtish and Jenesie to Bhering's Straits, and thence to the continent of America; 7 Gib. 204, 285, 290 and 293, and thence to the Enoe, Tennessee and Grave creek.

You will perhaps ask whence did Busiris, in 167 years, get men enough to perform so great a work? The answer is, that Thebes, like other cities, had but small beginnings, and became eminent by successive improvements in successive ages. They are described by Homer, who lived about the year 907 before Christ, between the year 167 after the flood and Homer's Iliad, are 1281 years for the building of the temples and palaces in Thebes, and 584 years after the departure of Moses, which was 697 years after the foundation of Thebes.

About 13 years ago, in a field on Enroe river, five or six miles from Hillsborough, in North Carolina, part of a stone was plowed up, which had been broken off from another part of it. It was perfectly transparent, of an octagonal shape, the sides very smooth, it terminated in a cone. Between the commencement of the taper, which was towards the upper part of the stone and the point at the top, characters were cut resembling letters; one resembling the Roman L, but with a curved stroke at the top, instead of a straight one across; the other characters were of different formation, but were not placed in a line, either ascending or horizontal, but stood apart from each other. Afterwards the other or lower part was plowed up, of the same form and thickness as the body above described was below the conical part of it. The whole seemed to be several feet in length; and was near an old Indian town-house. Near the same place was found a circular piece of brass, of the size of the palm of the hand of a man of middle size; characters were on it of the same form as were upon the stone.

In White county lately, near the Cumberland mountain, was dug up a substance resembling stone; it was hollow, and conjoined the representation of three heads, with their faces all turned different ways. The eyes were covered with the eyelid. There were found several bones on Big Bone creek in Kentucky, below the mouth of the Big Miami, the horns 15 feet long, weighing 100 pounds, the teeth and grinders from 5 to 12 pounds; Schultz, 185. In the mounds near Natchez, in the earthen-ware there found, are letters or characters; Schultz, 145. On a rock south of the Tennessee, and not far from the river, are characters. They are not lineal, but apart at some distance from each other. Copper is said to have been found in the mounds on the Mississippi, of a semicircular form, and small beads and ornaments of the same metal; Shultz, 155. In the chapter concerning giants, is stated the large bones seen on Clinch river by Mr. Brown; also the large human tracts with six toes, in the Cherokee country, impressed upon a rock. At fort Chartres was found a scull of astonishing magnitude. Also a jaw bone was taken from the mounds near Natchez, which the gentleman who saw it could with ease put over his face. Also a leg bone, which from the ground reached three inches above the knee; Brackenridge, 279.

Small mounds are found all through West Tennessee and in East Tennessee also; there are generally two together near some large fortification, the relics of which are still visible. These fortifications are always near a good spring, and almost invariably the mounds are either in or near the fortification.

At Marietta is a large mound, 32 feet high, encircled with a wall and with a ditch in the inside, and an entrance way 8 feet wide, and is 142 paces in circumference. The trees upon it are of the age of 470 years, with marks of an earlier set now dead. There are also near to the mounds, there being two, the ruins of two old forts in the forks of the rivers Muskingum and Ohio. In the Mississippi bottom are very many, both

large and small, 150 in all are found; one of the largest of them, 200 paces in circumference at the bottom, the form nearly square, the top level, with an area sufficient to contain several hundred men; 45 smaller ones near this, and numerous other small elevations. In three miles along the bank of the Cahokia are eight others; and then an assemblage of them, the principal one immediately on the bank of the Cahokia, and on the side nearest it is covered with lofty trees. The shape a parallelogram, standing north and south; on the south a broad step about half way down, and from this and the projection into the plain about 15 feet wide, like an intended ascent to the mound; the circumference 800 yards, the height 90 feet. The step now is used as a garden, and the top has been sown in wheat. Nearly west from this is another of smaller size, and 40 others scattered through the plain; two others are seen on the bluff at the distance of three miles; several of these mounds are also conical. There are every where else these small elevations of earth, to the height of a few feet at regular distances from each other, in some order. Near them were pieces of flint and fragments of earthen vessels. At the junction of the Catahoula, Washeta and Tensa rivers, is another mound; it has a step, and is surrounded by a group of 10 or 12 other mounds of smaller size. Numbers of them are in the vicinity of New Madrid; one on the bank of the lake is 400 yards in circumference, surrounded by a ditch at least 10 feet wide, and at present 4 feet deep, 40 feet high and level on the top. Those at St. Louis are on the second bank, just above the town, and disposed in a most singular manner. There are nine circles, forming three sides of a parallelogram, the open side is protected by three smaller ones, placed in a circular manner, that space included is about 400 yards in length and 200 in breadth. Six hundred yards above there is a single mound, with a broad stage on the river side, 30 feet high and 150 long, the top ridge 5 or 6 feet wide. Below the first mounds there is a work called the falling garden. Advantage is taken of the second bank, near

50 feet high at this place, and three regular steps are formed by earth brought from a distance.

In the Mexican Valley are the remains of two pyramids, north-east of the lake Tezcuco, consecrated to the sun and moon, called house of the sun and house of the moon; the first has a base of 682 feet long and 171 high; the second, which is the pyramid of the moon, is 30 feet lower and its base much less. They are nearly to the cardinal points, within 52° The interior, clay and small stones; the kernel covered with a thick wall of porous amygdaloed. Traces of a bed of lime covering the stones. Some have said the interior was hollow. They found four layers; three are only now perceivable. A stair of large hewn stones formerly led to their tops, where the first travellers say were statues covered with thin lamina of gold. There are fragments of obsidian supposed to be the edge of instruments, with which the priests used to open the chest of the human victims. These used to be dug for in the mountain, called by the Spaniards the mountain of knives. Around these pyramids is a group of nearly, 29 or 30 feet high. Several hundreds of these monuments are dispersed in large streets, following exactly the direction of the parallels and of the meridians, terminating in the four faces of the two great pyramids. The lesser pyramids are more frequent towards the southern side of the temple of the moon, and tradition says were dedicated to the stars, and served as burying places for the chiefs of tribes.

To the S. S. W. of the town of Cuernabaca, is an insolated hill of 119 metres elevation, surrounded with ditches, divided into five terraces covered with *masonry*. The whole forming a truncated pyramid, of which the four faces are exactly laid down according to the four cardinal points. The stones are of a very regular cut, and are adorned with hieroglyphical figures; among which are crocodiles spouting up water, and men setting cross legged in the Asiatic manner. The platform contains 96,825 square feet, and exhibits the ruins of a small square edifice; a last retreat to the besieged. The

pyramid of Chotula consists of four stages; it is now only 177 feet high, and the horizontal breadth of the base 1423 feet, its sides exactly in the direction of the meridians and parallels, constructed of alternate strata of brick and clay. There is a great similitude between these brick monuments of Anahuac, the temple of Belus at Babylon and the pyramids near Socham in Egypt. The platform o the truncated pyramid of Chotula has a surface of 45,208 square English feet. It is of the height of the one already described, and 9 feet 8 inches higher than the third of the great Egyptian pyramids of the group of Gheze. Its base longer than any edifice of the old continent, and almost the double of the great pyramid known by the name of Cheſes.

The pyramid of Papantla is in the midst of a thick forest. Enormous stones are used in the structure and are covered with hieroglyphics. The only materials employed are immense stones of porphyrated shape and mortar is in the seams. The edifice is remarkable for its symmetry, the polish of its stones and the great regularity of their cut. The base is an exact square, each side 82 feet in length, the height from 52 to 65 feet. It is composed of several stages. Six are distinguishable and a seventh is concealed by the vegetation with which the sides of the pyramid are covered. A great stair of 57 steps conducts to the truncated top where the human victims were sacrificed. On each side of the great stair is a small stair. The facing of the stones is adorned with hieroglyphics, in which serpents and crocodiles, carved in relievo, are discernible. Each story contains a great number of square niches, symmetrically distributed; in the first story, 24 on each side, in the second 20, in the third 16. The number of these niches in the body of the pyramid is 366, and there are 12 in the stair towards the east.

At Sultzertown, in the state of Mississippi, six miles from Washington, is a mound. It is a parallelogram, its sides bear the proportion of two to three, measured at the outside of the ditch, and contains more than six acres. The first elevation is 40 feet, the area 4 acres; on the

west side, about the middle, is a circular mount, diameter 50 feet, from the base 85 feet; opposite to it, on the east end, is a similar mount 50 feet high, but seems to have been much higher; the north and south sides are the longest, have three or four lesser elevations, considerably washed down; the whole having been frequently plowed; supposed to have been formerly ten feet above the first elevation; the whole surrounded by a deep ditch, which, on the east and west sides, is very perceptible; on the south and north sides are the passages out and in. Human skeletons have been found in many of these mounds. The scull of one of which Mr. Griffin saw was uncommonly large; the bones of the leg and thigh much longer and larger than of common men, the skeleton 6 feet 6 inches to 7 feet. Another account: The mound 46 feet near the middle of the west line; a large circular mound 40 feet above the first level of the fortification, making 86 feet between the ground and the top, the top 6 or 8 poles across; had it been carried to a point would have been 30 or 40 feet higher, or 126 from the ground. Twenty or thirty years ago the country was timbered and covered with cane brakes. There was then no timber upon the fortification of more than a foot diameter. Opposite the high mound, on the west line, was another mound on the east, but not so high, about 50 feet above the common level of the ground. In the middle of the north and south lines were the appearances of ways to ascend and descend the fortifications; on each side of these apparent pass-ways was a mound, rising not more than 10 feet above the fortification, but near 50 above the level of the ground around; there was remaining, part of the way round the base, a ditch in some places near 20 feet deep. Human bones of a large size have been found near the mound.

Let us next take a view of the Egyptian pyramids, and of the ancient Scythian nations and their customs, and proceed with all the data we shall have collected, to discuss the question, whether the aborigines of America came from Europe, Asia, or Africa, or not?

The Egyptians worshipped the sun, and moon, and fire; so did the Persians and the Phœnicians, and the people of Canaan; so did the Carthagenians. All of them sacrificed their children to their God. See the chapter concerning the abolition of idolatry. They named their city Heliopolis, after the sun. The tremendous comet spoken of by the Sybil, as having appeared two generations before Cyrus, is answerable to the comet which by other accounts appeared 618 years before Christ. Cyrus died in the year 529 before Christ, and was king of Persia in the year 559 before Christ; to which add 60 years for the two generations preceding, and that will bring us precisely to the point of its revolutionary appearance. If it were followed by a paleness of the sun and darkness, as it was 44 years before Christ, and 531 afterwards, then, considering the extreme superstition of the Egyptians, it is easy to conceive they should deem it expedient to pacify the Deity by magnificent buildings for his worship, and for burning the sacred fire upon so as to be seen if possible through Egypt. Herodotus Thalia, 16 and 79, says that fire was the great God of the Egyptians, as indeed it was to all the worshippers of the sun. These buildings were dedicated to religious purposes, for all over they are covered with hieroglyphics, used by the priesthood probably to conceal from the vulgar the mysteries of their religion, not for want of alphabetic writing, which was in use long before the year 618 before Christ. The three Egyptian pyramids now remaining were very probably erected in commemoration of the third return of the great comet, that appeared in the year 618 before Christ; and had appeared before in the very year and month assigned for the deluge. The Egyptians were alarmed at its threatening aspect. Its tail stretched through 60 degrees of the heavens. They deemed him an angry messenger from the sun, and exerted themselves to appease him by some extraordinary effort. These buildings neither serve as palaces, temples, nor for any purpose relative to war. One of them was 500 feet high, with regular steps, and

placed on high grounds. Homer did not speak of the pyramids, though he often speaks in high terms of the Egyptian Thebes, the city with its hundred gates, and other Egyptian curiosities. He flourished in the year before Christ 907, and 289 years before the year 618 before Christ. But Heröditus, who flourished 195 years after the year 618 before Christ, speaks of them with great particularity. The Egyptians possibly expected that three times three revolutions of the great comet, including its first appearance after the flood, might strike the trembling world with horror. Then will be 7000 years since the creation. Twelve revolutions including that before the flood, typified perhaps by the 12 patriarchs and 12 apostles, and 12 deities of the Egyptians, as also by the 12 tribes. There will then be completed the week of thousands of years. Like seven heads supporting ten weeks of centuries, or ten times 700 years like ten horns, and ascending to the summit upon them will set like so many crowns the ten generations between the creation and the flood. And to add a new idea branching from it: there will be 12 patriarchs and 12 apostles, the 24 elders to stand before the throne. There will be like four beasts, Europe, Asia, Africa, and America, to bring before the judgment seat the whole human race. There will be the book with seven seals, containing the history of man for 7000 years. And none but the Lamb shall be able to open it. And to him it is given, for he has redeemed man from the debts recorded against him. Then will be the great day of jubilee, the day of redemption; and then, also, will be the great convocation. At the top of the Egyptian pyramids was a plain 16 feet square. I think certainly a plain of some dimensions. Similarity of very ancient customs induced a belief that either China and India were peopled from Egypt, or Egypt from them. See Herod. Euterpe, 65; Euterpe, 164; Herod. trans. 104, 166. Let me add that Pythagoras lived in the time of Anacharsis. 2 Roll. 504; and that the latter was slain by the Scythians for his Greek notions; 3 Jos. 520; Pythagoras was born 524 years

before Christ; he lived in Grecia Major, in Italy, was born at Samos and taught the transmigration of souls. 3 Roll. 246, 248.

The Scythians are said by Herodotus to have migrated from Media; Terp. 9, 114. The tradition in his time was that 1000 years elapsed between their first king and Darius, who began his reign in the year 521 before Christ, of course their first king was in the year 1521 before Christ, and after the exodus of the Israelites, which was 1491 years before Christ. They killed and scalped their prisoners, and drank their blood, and made drinking vessels of the heads of their enemies. Not to have killed an enemy was disgraceful. They buried with the deceased his best effects and a goblet of gold. They raised mounds over their dead, which are to be seen on the Volga every where and to the eastward of that. They sweat by heated stones: (is not Herodotus describing the aborigines of Tennessee?) A very intelligent gentleman, now and for many years a member of Congress, states that the Creeks and the Cherokees, in their solemn dances, pronounce at intervals the word Ninevah. Ninevah was besieged and taken by Cyaxares and Cyrus, 626 years before Christ. After that time some tribes of the Scythians might have penetrated into America, carrying with them the songs and ballads made by their bards upon occasion of the capture of Ninevah. Justin lived 150 years after Christ. He describes them as having no houses, nor settled habitation, but wandering with their cattle and stocks from country to country, carrying their wives and children in wagons covered with the skins of beasts. The description given by Justin differs from that of Herodotus, and omits their human sacrifices, which probably was abolished after the christian era, in imitation of the example of the christian nations which lived near them.

Next take a view of the Persian manners and religion, who, with the Medes, furnished some of the Scythian settlements with inhabitants. They worshipped the sun, and moon, and fire, and particularly the rising sun;

See Job, ch. 31, v. 26 and 27; Jer. ch. 44, v. 17; 2 Kings, ch. 22, v. 11; Jer. ch. 7, v. 18; Eze. ch. 8, v. 16; Deu. ch. 4, v. 19; 2 Kings, ch. 17, v. 16, ch. 21, v. 3; Herodotus, b. 1, ch. 131; Polymnia, ch. 37 and 54. *They sacrificed on high places in the open air, having neither altars nor temples.* The magi were their priests; and they continually preserved and kept burning the sacred fire. Now turn to 2 Rob. His. Am. 198 and the following pages, and you will find that the people of Natchez worshipped the sun, and preserved in their temples a perpetual fire. The first act of their king's obeisance in the morning, is to worship the sun and moon. The Americans assign in the next world honorable places to those who have killed the most captives and devoured their flesh; and universally they bury their valuables with their dead; 2 Rob. His. Am. 203. This sameness of worship and customs indicate a common stock, in which the Americans and Scythians were blended before the migration of the latter. That is to say, after the reduction and ruin of Nineveh and the melting of the Assyrian, Median and Persian empires into one. With these materials let us now stop for a moment and endeavor to discover the deductions which may fairly be derived from them upon this important question.

The Egyptians worshipped the sun and fire, and so did the Persians, Herod. Thalia, 16 and 79. They sacrificed on high places; Herod. b. 1, ch. 131. The Babylonians also worshipped the sun and fire. The Phoenicians and Carthagenians did also, and so did some times the people of Judea; 2 Kings, ch. 23, v. 11. So did the people of Mesopotamia, and so did many of the provinces of Asia. Look at Eze. ch. 16, v. 24 and 25; 1 Kings, ch. 11, v. 7, and the building of high places will be seen to have been common to all the worshippers of the sun and fire. And because of the similarity of religious rites, writers have supposed, that either Egypt colonized China and India, or vice versa; See Herod Euterpe, 63 and 164; Herod, p. 104 and 164. Wor-

shipping on high places, is not pointed out by any thing in nature so as to produce an uniformity of observance in distant and unconnected nations. The forms of adoration being of arbitrary institution, will differ, unless derived from a common source, and when found to agree, must have been derived from a common origin. Worshippers of the sun and fire, if they must sacrifice on high places, must of course build them in all level countries, and in such they are found. Of course also, there must be platforms upon them for the sacrifice. On them would be the emblems of their religion, as there are on all the temples of Indostan to this day. In these places also, or near to them, would the dead be buried, because here they will lie undisturbed, because of the sacredness of the place, and be under the immediate protection of the deity. Do we not bury in church yards? The very same idea that raised the pyramids in Egypt and those raised by king Solomon, raised the large mounds in America; and as to the latter we are not left in doubt, the inhabitants called them the houses of the sun and moon; so doubtless were those of Egypt. The platform upon the top in both instances, was for the same purpose. The hieroglyphics in both instances, were to serve as emblems of the object of worship. The statues upon one of the great mounds seen by the first travellers, accounts for the images found in West Tennessee, and seen by Doctor Brown, Mr. Lyons, Mr. Boyd and Mr. Goodrich. They were the objects of adoration, and were formerly placed upon the mounds for that purpose. The position of the pyramids to the cardinal points, both in Egypt, India and America, shows plainly an uniform cause. The crocodile is a native of Egypt, and was worshipped there. He is represented in two of the Mexican pyramids, and is prominently carved in relievo, as it is called. This must in one of them of necessity be from one common observance originally, of positive institution, and could only be received by a distant nation, because this nation had learned it from the other. The image with three faces, is indicative of the

three principles of the Egyptians; Herodotus Euterpe, 144; whence were derived the three deities of India, and the sacred regard paid to the number three by Pythagoras, who travelled into Egypt, and his followers; 1 Pl. 173; 2 Pl. 168; 1 Pl. 262 and 263. Hence the Greek notion of the triple rulers of the world, Neptune, Jupiter and Pluto; 5 Pl. 145; Homer's Iliad, 15, v. 189. This also is an idea of positive adoption, and so is that which assumes that there are twelve deities, as the Egyptians did; Herodotus Euterpe, 4 and 43. Hence came into Greece altars for twelve gods; 4 Pl. 276. The twelve signs of the Zodiac and twelve months of the year, produced by the motion of the sun, caused them to worship twelve deities; and this the Americans still observed after they had divided the year into 18 months. Nine mounds, forming three sides of a parallelogram, and the open side faced by three others, represent the twelve months; three on each side, represent the three months in each quarter of the year; all produced by the apparent motion of the sun. Hence too the regular positions of the great mounds, exactly facing the cardinal points, to show the meridian altitude of the sun by their shadows. Hence the seven steps of the pyramid, composed of seven stages, representing the seven planets; upon these probably the people stood to adore a sacred fire placed in the highest platform, on which the victims were sacrificed. Three hundred and sixty-six niches in the body of the pyramid, represent all the days that can be in any year. Twelve niches in the stair towards the east, represent the month in the year. A ball placed on the first day of the year in the first niche, and moved every day into the next niche, would be at the end of the year in the 365 niche, and in every fourth year in the 366 niche. Another ball placed in the beginning of the year in one of the 12 niches, and moved to the next at the end of every month, would at the end of the year be in the 12th. In 16 years the ball would twice occupy the 366 niche, in 4 years more the 20th, and in 4 years more the 24th niche. Whoever went to

worship, could see, by the balls and niches, the year, the month and day of the year. The ball in leap year would be in 8, 16, 20 and 24; and in an intermediate year would be in the first, second or third intermediate niche. These evidences tend to prove an exotic religion introduced from Egypt or some country in Asia. The crocodile, an exotic animal, spouting out water, as if oppressed by it and likely to be strangled, indicates the flood which had deluged Egypt; the man placed cross-legged indicated their Asiatic origination, for to this day they set upon carpets or cushions. Would it be unsafe after all this evidence to conclude that the common and remote ancestry of the Americans, was from the country in which were united the originals, of which these evidences are the copies?

As to the civilization of the people who built the largest of these mounds, they must have been so to a considerable degree. The bricks they used, the large stones they used in building the pyramids and stairs, which are so well polished and so regularly cut, show plainly the use of iron and steel. Copper, which could not be dug up and fused but by iron tools, shows the same. Ditches, 20 feet deep in some places, in others five feet deep and six wide, could not have been sunk without the use of iron and steel. They must have had the use of them.

And as to the period of their primary emigrations, the large skeletons every where found, and the large footsteps impressed upon rocks, leads us back to times when men of large stature occupied Scythia and the countries east of the Indus. The scriptures, Homer, Herodotus and Plutarch, all speak of them; and these recent discoveries beget undeniable evidences of the fact. The life of man has gradually shortened since the flood. Abraham, in 1857 before Christ, died at the age of 175; in 1857 before Christ, Joseph died at the age of 110; in 1689 before Christ, Moses died at the age of 120; in 1451 before Christ, Joshua died at the age of 110; in 1427 before Christ, and from thence forward, the same

decrease is observable. The insalubrity of the atmosphere which has evidently augmented, from some cause or other, ever since the flood, has continually diminished the life, and with it the size of the large man of ancient days.

The descendants of the Scythians, Gauls and Ammonites, are at this time very remarkable for their size. I conclude it was some time after the Scythian tribes, which originally came from Medea, and had their first king one thousand years before the reign of Darius the Mede, also some time after the doctrine of the soul's immortality was brought in their country by Anacharsis, who lived 557 before Christ; for all through America that doctrine was believed, and must have been learned by the Scythians before their departure. Their emigration then may be placed after the time of Herodotus, 400 before Christ. And in the times when their first inroads were made upon the Roman and Greek territories, between the time of Darius and the birth of Christ. Darius was king of Persia 538 before Christ. It must have been after the flood, for that is represented by the spouting crocodile; and it must have been after the writings of Moses, for months, when he wrote, were 30 days to the month, and 360 days to the year. They carried with them a knowledge of the year of 365 days and a fraction of about one fourth of a day. It must have been after the immortality of the soul was taught in Egypt, and imported from thence into Greece. Both came originally from Egypt; the former was discovered about 1322 before Christ, the latter about 600 before Christ; and is spoken of by Herodotus Euterpe, 123; Melpomene, 93; Terpsichore, 4 and 5, as a matter of great curiosity, being believed, as he says, by the Getoe or Scythian tribe. He was born 484 before Christ, and died 413 before Christ. It was also after the building of the Egyptian pyramids, the American being in imitation of them and like them, having on their sides the images of the crocodile and the serpent, both which were worshipped in Egypt; 1 Roll. 51. Sesostris ascended

the throne of Egypt 1356 before Christ, and in his reign conquered as far as to the Ganges and beyond it to the Ocean. His empire extended from the Ganges to the Danube. He conquered the Scythians as far as the Tanais, Armenia and Cappadocia. He left a colony in the ancient kingdom of Cholcos, situated to the east of the Black Sea, where the Egyptian manners and customs have been ever since retained. He erected pillars through all the conquered countries, with hieroglyphical characters inscribed upon them agreeably to the Egyptian usage, indicative of the facts he wished to commemorate; 1 Roll. 88. And in his time such was the overflowing population of Egypt, that they sent out colonies to all parts of the world, and amongst other countries they settled Attica; 1 Roll. 91. Diodorus, Tacitus and Herodotus, all speak of these facts. No wonder then that the Egyptian history and arts should be known and imitated throughout all Asia, and should be carried into all countries which received Asiatic emigrations.

I will here add what I have omitted in its proper place and then return. The lion, the elephant, the tiger, the leopard and the peacock, and other African animals, are not found in America, but those of Europe and the northern parts of Asia are; another proof of Asiatic emigration. The same custom raised the small mounds of America and those of Scythia, the pyramids of Egypt and those of Mexico and Natchez. They had one common religion, expressed by hieroglyphic signs, and had the same objects of adoration. Both had an immense population and the same arts, though the Americans were far less perfect and in a ruder state. They built no cities like Thebes, nor had any monuments equal to the pyramids; a proof that they copied from an original and fell short of it. They have no ruins like those of Balbeck and Palmyra. They and the animals of the new world travelled from India and China and Armenia, over the sunken continent which yet shows its eminences in a thousand islands of the Pacific, and came to America some time after the arts known to the Egyp-

tians had attained their highest polish, and Egypt itself a superabundant population. When the giants of Scythia yet retained their enormous bulk, and had become so numerous as to be unable any longer to subsist in their native countries, and poured themselves into all regions in quest of subsistence. Let me here refer to Jos. Ant. b. 1, ch. 9, sec. 1, b. 7, ch. 4, sec. 1; 2 Roll. 38; 6 Roll. 63, 69 and 114; 2 Roll. 136; 6 Roll. 304; 7 Roll. 10; 7 Roll. 181 and 252; 7 Roll. 298; 7 Roll. 32 and 553; Ant. b. 3, ch. 14, sec. 2, b. 4, ch. 6, sec. 3, Ant. b. 5, ch. 2, sec. 3, b. 7, ch. 12, sec. 2; Gen. ch. 6, v. 4; Num. ch. 13, v. 32; Eccl. ch. 15; 1 Pl. 26; 2 Pl. 62 and 63; 3 Pl. 13; 7 Roll. 332; 3 Pl. 111; 3 Pl. 328 and 329; 5 Pl. 311 and 312; 6 Pl. 112; 3 Pl. 13; 6 Roll. 63 and 69; 7 Roll. 298; 8 Roll. 90; 4 Pl. 13, 14, 18, 30, 31, 32 and 358; 1 Pl. 31; 8 Roll. 130 and 148; Jos. Ant. b. 1, ch. 3, sec. 1; Herod. 4, ch. 15; 7 Roll. 448; 8 Roll. 102. Would not such a fullness of population have pushed them to the north and east, as well as to the south and west, and into every country that could promise them more of the necessaries and conveniences of life than their own? When the frequency of their southern eruptions abated, then perhaps was the time when they discovered a new drain less unequal and less perilous than those which they had before used. They ceased to ravage the countries south and east of the Rhine and Danube, for those watered by the Columbia, the Missouri and the Mississippi. And in searching for the times when these mounds were erected, it is well not to overlook the five terraces covered with masonry.

With respect to the Roman coin lately found on Elk river, it may be remarked, that Antoninus Pius, when he was adopted by Hadrian by compact with Hadrian, adopted as his successor young Aurelius, of the age of 17 years, Pius himself being of the age of 56; accordingly the emperor Antoninus is represented as an aged man; Aurelius as about the age of twenty years. After the title of Augustus, bestowed upon Octavianus, all his successors assumed that title, as their adopted sons did

that of Cæsar. Accordingly on this coin the emperor is called Antoninus Augustus Pius, High-Priest, Emperor of the Romans, and Consul the third time. The emperor, on the first day of every year, formally took upon himself the consulship, and at the end of every five years added another year to the date of his imperial office; and would then say a fifth time consul, and second time emperor. If at the end of ten years, a tenth time consul and third time emperor.

The adopted successor was called Cæsar. Accordingly on the reverse is Aurelius Cæsar, Aug. P. Cons. 3d. Perhaps Augus. Pontefex and consul the third time. There is not, I suppose, the least room to question but that this is a genuine Roman coin. It was issued in the third year of the reign of Antoninus, which was Anno Domini, 137; and must, in a few years afterwards, have been deposited where lately found, for the prominent images are not impaired in the least, nor in any way defaced, or made dim or dull by rubbing with other money, neither are the letters on the edges. It is perhaps safe to say, that it was deposited in the place where found, in less than 100 years next succeeding the year in which it was coined; according to which calculation it must have lain there 1581 years at least, if not upwards of 1600 years. Had the people upon Elk river then been in a savage state, the use or value of money would have been unknown to them. They would not have possessed any thing which it would purchase; nor any thing which they would have given in exchange for it. The very circumstance of its travelling from the ocean to Elk river, which is at least 300 miles from the nearest part of the ocean, shows that it was an article in demand amongst the people to whom brought; and that they carried on commerce, and had some productions of their own of value enough to draw this coin to them from a great distance. It must have been either a production of art, or from the culture of the soil; and was probably carried to the consumer down the river. How this coin came from Rome to Elk river is a subject of much difficulty. The

mariner's needle was not known to the Egyptians, Phœnicans, Carthagenians, or Romans, who in the time of Antonine had acquired all the science which the others ever possessed, having conquered and made them a part of their empire, nor was it then known to any of the countries of Asia, for had it been, they could at least have navigated the eastern ocean and Arabian Gulf, and not *have left* the importation of these productions to Egyptian navigators. They could have sailed into the Atlantic, and traversed the seas which modern navigation now does; and could have appeared on the coasts of Spain and Italy with the precious commodities of the east, which most clearly they never did. The Malayans, indeed, in very ancient times, have made settlements and founded colonies throughout all the islands from Madagascar to the Marqueses and eastern islands that is nearly from the east side of Africa, till we approach toward the west side of America, a space including above half the circumference of the globe, and proved to have been so settled and colonized by the affinity of language most clearly discoverable from vocabularies made in the several islands. Thence may have been derived the American population also. The identity, however, of the animal creation, points to a communication *by land*, and that not a narrow one. Their worship, hieroglyphics, buildings, paintings, carvings, crocodiles, Asiatic men, three-faced images, and masonic representations, point to Asia; and to a knowledge which none but the Israelites of the first dispersion that settled in Asia, or those of the second, could have communicated. In the time of Aurelius, a war was carried on in Armenia, and a signal defeat given to the Parthians at Zeugma, near the Euphrates. The Romans penetrated into Media, and plundered Selencia. Ctesophon was overthrown, and the royal palace levelled with the ground, in the year of Rome 916, and in the year of Christ 163. The money coined in the time of Antoninus was no doubt there paid to the army, and carried into the neighboring countries of India, and into those

east of the Caspian and north of the Indostan; thence it must have been carried either by the Malayans to Mexico, or over land into the rivers which communicate with the immense population on the Mississippi and its numerous tributaries. At that period there could not have been a commercial enterprize, or a colony sent across the Atlantic from any of the European provinces of the Roman empire, that could have escaped from historical remembrance. A Roman navy and army could not have been lost in a storm, without being commemorated in the records of the times. But indeed the same navigation that visited Madagascar from Mallacca, and colonized the islands of the Pacific, may also, about the time when the Egyptian pyramids were built, have taken a colony from the coast of the Read sea and planted them on the coasts of the Mexican Gulf. And it must be conceded that if in the 2d century of the christian era there was a vast population on the Mississippi and its waters; their settlements must have been from periods long anterior to the Antonines—But in the times of the Antonines, and afterwards Egypt being a province of the Roman empire, could we have maintained a commerce with distant nations without the knowledge of the Roman historians? But there is one certainty which presents itself in the gloom that covers these researches. America, 1600 years ago, was not so insolated and secluded from the rest of mankind as to make it impossible that her inhabitants could have descended from Asiatic ancestors. This coin is proof undeniable that there was an intercourse either by sea or by land with the people of Europe; which proves the possibility, and indeed the probability, that it was coeval with the first settlements in America.

To weaken the force of this remark, it may be said that the Roman fleet stationed between Gaul and Britain, or some part of it, might have been driven by a long continued east wind on the American shores. Then it would have reached these shores in detachments, and at various points, which would not have furnished a suffi-

cient number to have made a colony, nor to have erected the fortifications and mounds which we see; nor were the Romans ever known to have had such in their own country. The crew of a single vessel could not have penetrated so far into the country; and what is still more considerable, it is much to be doubted whether Roman vessels were of such structure and strength as to have sur*vived* in a storm of such violence and long continuance in the Atlantic ocean. 1 Gibbon 29 30. When does a strong east wind blow three or four weeks incessantly, and extend from the one continent to the other? The probable presumption is, that this piece of coined money was brought to America with design to be circulated in a commercial course. Its coming to such a distance from the ocean, is an evidence that the country was not then settled as it was 300 years ago, by a great number of independent and hostile tribes, under different governments, and unobservant of any general law which regulated the conduct of all. Under such circumstances, circulation would have been restricted to the seaboard, and never could have made its way to Elk river. The sword and the bricks lately found in Giles county, on Richland creek, one of the branches of Elk, and not more than 30 or 40 miles from Fayetteville, where the *coin was dug up*, is in confirmation of the supposition that the inhabitants on Elk river were in a state of civilization, and subject to an empire which extended to the ocean, which probably has yielded, as that of the Romans did, to the attacks of barbarous tribes, that overran Italy in the fifth century, desolating the country, and turning it into a wilderness and lakes for several hundred years. The coin was 4 or 5 feet under the surface of the earth. So were the fire coals on Manscoe's creek, in Davidson county, which Mr. Hope saw dug up. The images also were all buried under the surface, and were found by ploughing up the ground. This depth upon lands not subject to alluvion, is caused by annual strata of leaves and trees, and animal substances decomposed and deposited, layer upon layer, since the coin was left there until the soil at-

tained its present depth. Where land is subject to alluvion, the depth is in many places far greater. What time would be required for the formation of such an addition to the surface, I cannot conjecture with any probable exactitude. It is said, that somewhere in the western section ore has been found upon a stump 30 or 40 feet below the surface. And hence it is supposed that there must have been more inundations than one—Would the general deluge have left the ore upon the stump? No; it must have been covered by a far more gentler alluvion. The stump was not older than the bones at the Big-bone Lick; nor than the bones in the Cave, in White county; nor than the large human bones mentioned as found at different places in this chapter; nor than the pyramids which bear upon them the ancient letters or characters of the east. Would not an inundation have swept them all from the face of the earth, and buried in its bowels, and even in its centre, and at all depths from thence to those parts which adjoin to the exterior covering? Not one of these monuments which we now contemplate would be visible. No pyramid, no mound, could resist a column of water of three or four miles deep, driven with all the weight that could be imparted to it by huge bodies of water, rolled into billows by the violence of impetuous winds. All the coverings of earth near the surface are by alluvion, or the dissolution of animal and vegetable substances, added to the surface. And this alone leads us back to a very remote period for the integumentation of this coin.

I will here make one proposition, before coming to a conclusion from the facts before stated. In ancient times, the Malayese did navigate the Eastern ocean as far as to Madagascar and to all the islands in the Pacific ocean, and there established colonies, as is incontrovertibly proved by an affinity of dialects in all of them. They must have sailed, as we do now, to every part of the ocean, and to all distances from the seacoast. How they did this without the aid of the compass, cannot be ascertained at this time. They were far more skilful

navigators than the Phœniceans who went with the sailors of Solomon, about 992 years before Christ, to Ophir, and returned in three years, with gold and silver, ivory, apes, peacocks, precious stones, and the algum tree. 1 Kings, ch. 9, v. 28; ch. 10, v. 11, 22: 2 Chron. ch. 8, v. 18; ch. 9, v. 10; 2 Chro. ch. 20, v. 36: Jer. ch. 10, v. 9: Daniel, ch. 10, v. 5. These must have used *the coasting* navigation. And so must the sailors of Necho, king of Egypt, 616 years before Christ, who, as Herodotus says, sailed around Africa, going from the Red sea, and returning through the straits of Gibraltar, in three years. B. 1, ch. 42. Herodotus says, the sailors reported that in some part of the voyage their shadows turned to the south, a circumstance very strong to prove that they actually did perform this voyage. This also must have been a coasting navigation; it could now be performed in a few weeks. It follows, that they could as easily have sailed to America, as to the islands in the Pacific, near the American coast; and might have planted colonies in America at the same time they did in the Sandwich or Friendly islands for instance, or in the Marquesas; the former being but little more than 400 miles from the western coast of Mexico. Thus it might happen that the first inhabitants of America for a long time might enjoy the arts and observe the religion of the Egyptians who colonized India, till the crumbling to pieces of the Malayan empire; when left to themselves, they might be crushed, as the civilized parts of Europe were, by the hands of barbarians, who for so many ages penetrated into all countries where superior arts and climate promised a more plentiful subsistence than they could procure in the famished regions of their nativity. And thus the arts perished, and well cultivated countries were turned into forests and canebrakes, by the savage conquerers, void of all science and of every art, but those of war and hunting. The short inference which seems to result from all the foregoing reflections is, that Mexico, and all those who lived upon the great rivers connected with the Mexican gulph, were in ancient

times peopled from the continent of Asia, by Egyptian colonists, or by a people of near extraction from them, and that all are descended from one common original stock, who in the first ages of the flood were settled in the countries that are in the neighborhood of mount Ararat. And here let me add another proof of our descent from the old country. Mexican picture writings have been found and engraved, and one of them published at Naples. It represents the travels of the Mexicans, from their departure out of the northern regions of America to their settlement on the lake, in which they erected their capital described by Mr. Robinson. This coincides with their traditional accounts, and with the new proofs we are now upon. They were brought from ancient nations of Asia. If they used hieroglyphics, they learned them from those who used hieroglyphics before their departure. Herodotus, the most ancient, as well as the most celebrated, of the ancient historians, whenever he mentions any nation, mentions also whence it proceeded, and by whom it was colonized, a proof that this part of his history was supplied by tradition and similarity of customs and language. By this part of his history we can clearly trace back all the nations he names to Egypt and Assyria. If we then take the latter historians, we can trace back in them the origin of those nations of whom they speak, as Herodotus did of some one or other of the nations of whom he did speak. Here is another and a convincing proof of the truth of the assertion, that we are all descended from one common ancestry. Whence came the people of Massachusetts? Modern history will answer, in the time of Oliver Cromwell, from England. Whence came their ancestors of England? 1 Hume, 2, answers, from the Gauls, or Cellæ of the continent. Whence came the Gauls or Cellæ? Plutarch upon Caius Marcus answers, they were part of the Scythean tribes who dwelt near the North sea and around the Palus Meotis. The part which came to Gaul, consisting of many thousands of old and young warriors, with a still larger number of

women and children, some of them settled in the northern parts of Europe, and part established themselves for a long time between the Pyrenees and the Alps. Livy also gives the same account. Whence came the Scythians? Herodotus answers in Terpsichore, ch. 9, they emigrated from Medea, which formerly composed a part of the Assyrian empire, and is near to the mountain of Ararat. Take up any other European country, and trace it in the same way, and in every instance modern and ancient history together will lead you to the same neighborhood. Can there be a more undeniable proof of all having descended from the same common stock which was anciently in the vicinity of the spot where the ark is said by Moses to heve sent forth its inhabitants?

It is here submitted for consideration only, and not as intimating in the least degree any opinion, and with all the deference which is justly due from me to the opinions of others,—Whence came the name of Osages, a numerous nation of Indians, extending far towards the mountains between us and the Pacific, and up the Missouri? Some of the Scythian tribes who came from the Danube and settled in Gallatia, or Gallo Asia, about 276 years before Christ, were called the tribe of the Tect Osages. 7 Rollin, 10. They came from the extremity of the ocean, and proceeding along the Danube, arrived at the outlet of the Save, and divided into three bodies, one of which, and perhaps two, finally settled in Gallatia. 7 Rol. 63. Another part of them settled in Spain. By the extremity of the ocean, I understand north and east of the Palus Meotis. It requires a vast number of years to wear out the name of a nation. How long have the Osages been known to us? how long have they been called Osages, or by any other name? If from the time we first knew them, and long before, that indefinite time may lead to a point many centuries before the present. The large stature of the Scythians is spoken of, 7 Rol. 252, one hundred and fifty years before Christ. And also in Rol. b 7, page 10, 187 years before Christ. And also 6 Rol. 114, 136, 63, 69, and Herod. Terps. 9.

The Sacs also may be supposed with some semblance of probability to be the ancient Sacæ, who lived east and west of the Caspian sea. 3 Rol. 35. Tar river, in the Indian language Tau river, or the river of health, has perhaps only by accident a near resemblance to the river Taz, which empties into an arm of the Northern ocean, between the Irtish and Gennessei.

Whence came the name of Mango Capet, the founder of the Peruvian empire, who called himself a child of the sun, and was clothed in the productions of the loom, and possessed some of the useful arts which he taught the people. He was the fifteenth ancestor from Atahualpa, who was seized by Pizaro. It has a near resemblance to Mongou, one of the grandsons of Ghengis Khan, and one of his successors about the year 1295. 11 Gibbon, 427, 429. Loma also is a word common to the east as well as to South-America, though in both places it does not signify the same thing. Whence also came the name of Peru, so similar to that of Pegu?

Whence came the name of Alabama; was it taken from Aholibamah, the wife of Esau the Idumean, mentioned in Jos. Ant. b. 2, ch. 1, sec. 2; Gen. ch. 36, v. 1 and 14? Did the navigation of Idumœa carry it from Eziongeber to the Gulf of Mexico? 1 Kings, ch. 22, v. 40. Jacob went into Egypt in the year 1723 before Christ, and died in 1689. In his time trade was carried on by sea from Eziongeber, on the Elanitic gulf, as it was many years afterwards by the fleets of Solomon. Job lived in the time of Jacob, at which time the Egyptians had the greatest aversion to maritime affairs. The Horites originally inhabited Edom, and it was called Seer, and it was conquered in the time of Abraham by Chederlaomer, the king of Persia, about the year before Christ 1897; afterwards in the time of Jacob, Esau, called Edom, because of his red color, settled there, and from him the country in time was called Edom, Edomia and finally Idumœa. He and his descendants conquered the Horites, and in the time of Job carried on a maritime trade in articles of luxury; Job, ch. 28, v. 16;

Gen. ch. 36, v. 20 and 22, ch. 21, v. 29 and 30, ch. 36, v. 8; Deut. ch. 2, v. 12; Gen. ch. 25, v. 30, ch. 36, v. 1; Job. ch. 28, v. 16 and 19, ch. 9, v. 26, ch. 40, v. 25 and 26, ch. 9, v. 31, 32 and 38. These passages prove that the people of Idumœa, where Job lived, built ships and carried on a trade, which pre-supposes great wealth in the inhabitants, who were the consumers. Gold of *Ophir*, precious onyx, the sapphire and the topaz of *Ethiopia*. They carried on the whale fishery, studied astronomy as subservient to navigation, and with that view had classed the stars into constellations, and had named them. The onyx is found in the East Indies, New Spain and Arabia. The best sapphires come from Pegu, in the East Indies, and the gold of Ophir is supposed to have come from the eastern parts of Africa, now called the Golden Sofola. If the people of Idumœa visited America, either on the east or west side, they might have brought hither their colonies and the arts they were acquainted with, which must have been considerable. But if not, a navigation by the Ladrones from Malacca, and through the Sandwich islands to the coast of New Spain, might have been carried on in very early times. For there yet remain vestiges, which evince incontestibly, that in very remote times these people did navigate the ocean in all directions and to all distances from their shores. In the year 1511, when the Portuguese took Malacca, they found in it immense treasures. It was at that time the most considerable market in India. It had conquered the Malayan islands, and transplanted into them new colonies; 1 Raynal, 72; and in 1775 or 1776, captain Cook, in his voyages, having kept vocabularies of the languages spoken in all the islands he visited in the Eastern and Pacific Oceans, hath thereby discovered the important fact, that the languages spoken from Madagascar to Esther island, that is, nearly from the east of Africa to the west side of America, are all of them dialects of the original language of Malacca; Introduction to Cook's Voyages, 78. And could they not sail to the coasts of America, as well as to the islands,

which are nearly in sight of it? These are facts which seem to render not at all incredible what some say, that the compass was known in China and its neighborhood, 1120 before Christ, though not known to the Europeans til nearly 2500 years afterwards. Subsequent statements immediately to be made, will perhaps satisfy us that there was such a commercial intercourse kept up with the western coasts of America, nearest to the Gulf of Mexico. For instance, Acapulco, the bay of Tecoantapeque, and from thence through the rivers which empty into the bay of Campeachy, or to St. Jago de Guatimala, and thence down the rivers in its neighborhood to the bay of Campeachy, and thence by an easy navigation to the Mississippi and up its various branches. If we can once believe in the extensive navigation of the Malayese, we shall no longer be at a loss to account for articles, the productions of India, which are found in America. But first let us proceed to the statements.

There is situated in the northern part of Rutherford county, a cave of some considerable magnitude; it is however not remarkable in this country, where so many of them exist, for any thing but the immense quantity of human bones which are found within it. It has a capacious opening, but on advancing about 6 or 8 yards your progress is suddenly impeded by the earth apparently rising within a few feet of the wall of the cave, its height from 15 to 20 feet. On examination by torch light, it is ascertained that this obstruction is one immense congregated mass of human bones, and many of them of extraordinary size. On creeping over the heap, 20 or 25 feet, you again descend to the common level of the cave. This cave after entrance, is about 30 feet in height, and as you proceed, for 400 or 500 yards, it does not appear to diminish in its height. At this cave were also found pieces of *pottery* well glazed together, with a flint hatchet.

Upwards of 80 miles below the Lookout mountain, on the Tennessee river, boatsmen, as they descend the river, see painted characters, at which is called the Paint

rock, in the neighborhood of fort Deposit, not far from John Thompson's. These paintings are of difficult access, owing to the extraordinary height of the rock on which they appear. The characters are said to have stood there for ages. Mr. Ross, near the Lookout mountain, gave me this account.

The Stone fort lies in Bedford county, on the two most northern of the three forks of Duck river, in the state of Tennessee. The walls of this fort are composed of stone, whence the name of "*Stone fort.*" Its antiquity is indubitable. At the first settlement of this country, the oldest Indians had heard their fathers speak of it; but their earliest traditions had not traced its origin. At its northern extremity, in the front of the wall, are two mounds of stone, about six feet in height and circular. Directly in the rear is the north wall, which extends from the river, and is situated exactly at the foot of falls of about 15 feet. This wall has one gate way, and is about ten feet in height on the inner side. In the rear of the gate is a stone building of about sixteen feet square, with a smaller one by its side. Running south with the wall it still maintains the same height, until you arrive again at the foot of falls of about 20 feet, where this part of the wall terminates, and is discontinued for some distance, in consequence of a bold rising bluff of solid lime stone rock, at about midway of it there has been excavated a foot path to the river. The like also occurs at the foot of the falls on the opposite side of the fort. On passing this bluff the stone wall is again continued to its most southern angles. On the south side the wall is again continued from river to river, having but one gate way. On the west side the wall is continued with the same interposition of falls, bluff and foot path, as on the east, until it joins the western extremity of the north wall. On the south side of the south wall there appears to have been an excavation of the earth, from 80 to 100 feet in breadth, and about 40 feet in depth, at the bottom of which, and next to the stone wall, is a ditch of about 20 feet in width; both the

excavation and the ditch extend from river to river. The form of the first is nearly triangular; the north wall being but of few yards in length. The whole ground contained within the wall of the first, is from 30 to 32 acres. It appears probable that the earth taken from the cavity on the south, has been spread over the face of the fort, and over the narrow strip of land which is south and next to the river, as both the fort and this piece of land are higher than the neighboring land. These walls are about 16 or 20 feet in thickness at the base, and on top about from 4 to 5. The present appearance of the walls is, as might be expected, quite rough, the whole area of the soil, as well as the excavation, being covered with heavy forest trees as large as any in the neighboring country. On the north of the fort, and near to the public road leading from Nashville to Georgia, there is a mound of considerable magnitude, being of an oval form, from 20 to 25 feet in height, 100 in length, 40 in width, and covered with very heavy timber. About half a mile west of this, is another of similar form. Captain Eastland attempted to cultivate a part of the ground within the fort, and on the first time in running a deep furrow he ploughed a piece of flint glass about one inch thick, and remarkably transparent; it appeared to be a piece of a bowl very neatly fluted on its sides. There was also found a stone very beautifully carved and ornamented, much superior to any known art of the Indians. On the outward appearance of the fort are the strongest evidences of the use of the hammer.

Circleville is in Pickaway county, in the state of Ohio. It includes the whole of a circular fort and one half of a square one. The former had but one gateway, which led into the latter. While the square fort had eight, one at each angle, and one on each side half way between the angular openings. Exactly in front of each gateway, on the inside of the fort and a few rods from it, was a small mound of earth, on which perhaps once stood a watch tower for the defence of the gate. In other mounds are human bones, in these none. The square

fort is surrounded by only one wall: the circular one by two, having a deep ditch between them. The wall around the square fort is about 20 feet in height, those of the latter are several feet higher. The forts are connected; and from appearances, the square fort was intended for the men and cattle; the circular fort for the women and children, and whatever was most valuable and sacred. On the outside of the inner walls of the circular fort, and half way up it, was a place all around walled, where once stood a row of pickets. On the south-west of the circular fort, and adjoining it, is a mound nearly 100 feet higher than the surrounding plain, containing human bones of all sizes, from those of the largest men to those of the smallest infant. The heads of these skeletons all lie towards the centre, and in a horizontal position. Near the centre of the circular fort was a small mound, near the bottom of which was a plate of isingglass above half an inch thick, 18 or 20 wide, and from two and a half to three feet long, perfectly smooth on one side, and to appearance had been used as a mirror. To it was attached an iron plate, an inch in thickness, as was conjectured, because a substance resembling ore exactly of its size lay on it. In this mound was a large quantity of flints for arrows lying in heaps together, and a large knife. The handle of the knife was manufactured from an elk's horn, around which was a ferule of silver, which was uninjured or nearly so; but the blade had returned again to iron ore, but the shape and size was plainly discernible. Similar fortifications are found all over the regions west of the Allegheny mountains. The more fertile the soil, and the greater the local advantages in their vicinity, the more numerous are the forts and mounds. Pickets had once stood on the outside of the inner wall of the circular fort. And in the front of each avenue leading to the square fort were mounds where watch towers had once been erected. There was a trench on the south side of the great mound. These erections are found on high ground, in commanding situations, and at the confluence of navigable waters. Very

remarkable ones are found at the junction of several streams of Licking creek, near Newark. On the high grounds in and about Columbus, near the junction of the Colchester branch of the Scioto river, near the place where Haynes creek enters the same river at Circleville. They are frequently found where one side is inaccessable, as the large one in the Little Miami, where one side of the fort is a very high perpendicular bank of rock. There are places of amusement near the fort at Circleville; and one very remarkable on the road from the place last mentioned to Chillicothe, 25 or 30 rods in length and about 40 wide, with a ridge about two feet high all around it perfectly smooth, and gently ascends towards the south. The walls of the fort at this place are as high and the ditches as deep as those of fort Oswego, on the south road of lake Ontario, which were in use in 1755; indeed the walls are as high and the ditches as deep as those of fort Stanwyx, at Rome, in New-York, in use 40 years ago.

An owl carved in stone was found at Columbus, and sometimes are found stone axes; also are found tools, with a very little silver and brass.

The annulars of an oak standing on a mound near Circleville amounted to upwards of 450, and from appearances this tree was at least the third growth on the spot since it had been deserted.

Now let us advert to the consequences of various circumstances in these discoveries. We have already seen how easy has been the communication betweent he Philipines, Japan, China and Chinese Tartary, with America; and I will now add, that in the high latitudes, Asia and America are only separated by Bhering's straits, which are 39 miles across from one continent to the other, and are now visited every day in canoes by the people of the two continents. To this fact I will here add another. The emperor Antoninus, as the Chinese historians relate, whom they call the king of the people of the Western ocean, sent an embassy to Oun-ti, who reigned over China A. D. 166, concerning the trade by

caravans, which was often intercepted and rendered dangerous by the Parthians, who had acquired possession of all the provinces which extend from the Caspian sea to that part of Scythia or Tartary which borders on China. It was the object of the embassy to render this intercourse more secure by a treaty with the monarch of that great empire. By that trade, the various productions of India were transported by land into the interior parts of the Persian dominions, or were conveyed by means of the navigable rivers which flow through the upper Asia to the Caspian sea, thence to the Euxine and into the Mediterranean, and thence to Rome. When the Roman conquests extended to the Euphrates, this trade was carried on, and they were desirous to protect and encourage it. Money was then as it ever hath been the article which the Europeans gave for the productions of India and China. Rob. India, 68. They circulated it through all parts of Asia, and thence the Roman coin might have gone over Bhering's straits, in the fur trade from the people in the north-east of Asia, up the Columbia and down the Missouri, and up the Mississippi; or might have been carried by the Malays to some part south of Acapulco, and in the latitude of the Mexican gulf, on the western coast of America, and thence into the Mississippi and its waters.

For I must insist there are too many evidences of an intercourse with, and perhaps emigration from, India or its neighborhood, to believe in any other.

The mounds we every where see are evidences of a Scythian origin, for in the time of Herodotus they buried their dead under hills of dirt thrown over them, which he says were to be seen from the Volga to the Eastern ocean. Terp. 8 Melpomene, 72. Doctor Clarke, in his travels from Mexico to Crimea, saw nearly 100; and they are every where to be found from the Jordan to the Euphrates, made, it is probable, by the Parthians, who were descended from the Scythians. They are to be found from the Euphrates to the Don, and from California to the gulf of Mexico, and upon all

the great rivers that empty into the Mississippi, and to their heads, and upon all the tributaries connected with them.

Some mounds were for burial of the dead, it is probable. Some for watch towers, and some both for worship and for the protection of the gateways into their fortifications, for the highest are found either near to these gateways or in places which command the passages to them, and near enough to annoy an enemy by stones rolled from their tops. A mound in one fortification, I think near Chillicothe, being removed, discovered at the bottom, in a cavity, the remains of some chieftain. A string of ivory beads around his neck, and on his breast a stone about three inches long, with a hole near each end, in order to fasten it to the wearer's neck, rather thicker in the centre than at the extremities, flat on the side next the breast, the remainder of it round, and made of a species of black marble. The Moguls conquered China about 1206, as well as I remember, and ever since that period, it is supposed, the emperor of China and the highest grades of his officers unto this day have worn such stones about their necks.

As to the age of these settlements—that of the trees growing upon these ancient fortifications, show that they were long previous to the times of Columbus, who discovered America in 1492, not more than 326 years ago.

The fortifications in every ancient place, show that a civilized people, who were also numerous, and under a government which could command their services, were infested with hordes of barbarians and free booters, and were finally exterminated by them, at which time their arts were extinguished. That these bands were raised in a northern climate, and did not pursue them into the southern parts of America so as to remain there in great tribes, but left a remnant there after ravaging the country, who again cultivated some of the arts which had escaped the general wreck, until discovered by the Europeans. The intercourse between them and India was probably discontinued, when similar hordes conquered India, Chi-

na, Pegu, Thibet, and the neighboring countries, and ruined the Malay empire and people. Some of these eruptions were as early as 301 after Christ; others in 1206, as before mentioned.

The high places already described are in imitation of those in Asia. There are mounds or pyramids in India which seem to be improvements upon these unshapen caverns. They were of large dimensions, and had no light within but what came from a small door. The Indians had learned by worship in caverns, to consider the solemn darkness of such a mansion as sacred. Two of them are at Deogur, and a third near Tanjour, in the Carnatic. The reader may compare them with those of Mexico and Natchez, and be enabled to determine whether the same cause, or the same religious notions, erected both; Rob. Ind. 268. These the first inhabitants of America had seen, probably, and imitated. The people of India afterwards built stupendous temples, and decorated them with all kinds of paintings and sculpture. I mention the pyramids of Egypt for the sake of comparison, and as one evidence of a common cause, and of identity of religious opinions. But indeed high places being peculiarly proper for the worship of the deity, was in ancient times received through all Asia and in Egypt: and whence did the people of America receive the same idea, but from those who originally entertained it? 1 K. ch. 12, v. 31; ch. 13, v. 32, 33; 2 K. ch. 17, v. 9; 2 Chron. ch. 14, v. 7; 2 K. ch. 23, v. 5; 1 K. ch. 22, v. 43; Ez. ch. 16, v. 24, 31; Isaiah, ch. 57, v. 7; Jeremiah, ch. 2, v. 20; ch. 3, v. 2; 1 K. ch. 11, v. 7; ch. 12, v. 30, 32; Deut. ch. 13, v. 14; ch. 12, v. 2, 3; Hosea, ch. 4, v. 13; Gen. ch. 21, v. 33; 1 K. ch. 23, v. 15, 16, 6, 4, 5.

Whence did the Americans derive the art of embalming, formerly known only and practised in Egypt and Asia, and at length lost? Besides the mummies in White county, the skeleton of a female was discovered in the Mammoth Cave, in Kentucky, which the nitrous quality of the earth had preserved, so that it appeared somewhat like an Egyptian mummy, dressed in clothes

manufactured of the bark of trees, or vegetables, and adorned with a profusion of gray feathers.

Whence came the black marble, that may be found in the western country, but I have never heard of it. Perhaps it may be found in India.

Whence came the ivory beads? There is no ivory in America: the tooth of the elephant is in Africa, Pegu, Siam, and other southern parts of the East-Indies.

If this ivory were the produce of America, it came from the tooth of the mammoth, whose tusk found amongst the big bones of the Ohio hath been examined in England by great naturalists, and is by them pronounced not to belong to the elephant, although resembling both in form and quality the tushes of that animal, but to some huge carniverous animal; 3 Rob. Am. 363. Bones of the same size are found at the mouths of the rivers Sena, Obey, and Jenesei in Siberia, within the 70th degree of north latitude, where they discharge themselves into the Northern ocean. Formerly also ivory was brought from the islands of the Egean sea, and abounded in Syrea in the time of Ezekiel, 595 years before Christ, which perhaps was brought from Dedan, on the west side of the Persian gulf; 3 O. L. 189; Rev. ch. 18, v. 12, 13; Ezekiel, ch. 27, v. 6, 15, 20; ch. 25, v. 13; Isaiah, ch. 21, v. 13; Jeremiah, ch. 25, v. 23; ch. 49, v. 8.

Whence came the glass in the stone fort? It was brought thither before the discovery of America by Columbus; the age of the timber there proves it. It was manufactured in Egypt from the earliest times, and in India long before the christian era; 1 O. L. 296; 2 O. L. 125.

Whence came the hammer, the knife, the sword, the iron of equal size with the mirror, and whence the tools which cut through the bluffs at the stone fort. The Americans were not in the use of iron when discovered by the Europeans. They must have been made in America, or have come to it by Asiatic navigation. Had it been by African, Phœnician, or European navigation, it

would have been mentioned in Sanchoniathon, a Phenican historian, he wrote before the Trojan war, 1184 years before Christ. It is not denied but that they used navigation in the ages soon after the deluge, and at the time of Abraham; Gen. ch. 12, v. 6; ch. 49, v. 13; Judges, ch. 5, v. 17. Had they discovered America, would not Moses have noticed it, or Sanchoniathon or Homer? The maritime intercourse which America had with the old country was by the Malays or Chinese navigation; and therefore America abounds with antiquities, both in productions, worship, and erections similar to those which are found in the East-Indies. Is it not a matter of curious speculation, but ending in the results which are now under contemplation, that the Emerald; Ez. ch. 28; Job, ch. 28, v. 6; Gen. ch. 2, v. 12. is no where to be found in reality, whatever may be pretended, any where else but in Peru? 2 vol. of Origin of Laws, 120; 3 Raynal, 8, 22, 49.

The owl carved in stone at Columbus, and axes, some bones found there, and silver and brass, prove clearly the ancient and common use of iron and steel; and their importation, or the importation of the art of melting them, must have been brought from the east. The symbols of religion are in other countries the same. The auburn hair of the mummy in White county proves that the ancient inhabitants were of a different complexion from those found in America by the Europeans. The cloth in America and around the mummies, proves the use of the loom. Sculpture was common, and well executed; the chisel was employed by them. Inscriptions upon them prove them acquainted with the art of engraving, and they must have used steel for that purpose. Their paints upon the rocks were indelible, and more lasting than any of the paints of the old world. It is probable that the first emigrants from Asia to America brought with them such of the arts as had been invented before their departure, and from time to time improved upon them, and learnt others by their intercourse with the mother country, until by the convulsions and ruin of

the latter their trade was discontinued and their arts consigned to oblivion. These people were unacquainted with the use of artillery. There are no embrazures in these ancient fortifications. And excavations would not have been made where we now find them, if cannon could have played upon the assailants on level ground. They depended upon stones thrown from on high, and excavations were made to render more difficult the ascent of an enemy to the fort. Excavations would have covered an enemy from the fire of the cannon in the fort. Erections near to the gateway of the fort, or near passages which led there, were for the same purpose of annoyance by throwing down rocks, as well as for the purposes of worshipping the deity. The people of America called the constellation, which we call the great bear, by a name which also signified bear; that name is also arbitrary, for originally it might as well be called by any other name; did they not use that name because the Asiatics from the Egyptians had first given it the name of the great bear? Job, ch. 9, v. 9, ch. 38, v. 31, 32; 1 O. L. 231, 241. If that constellation, before alphabetic writing was in use, was represented by the hieroglyphical image of a bear, and was then called the bear, or the great bear: how came the Americans to know either of the hieroglyphic or of the name derived from thence? 2 O. L. 398, 405.

Purple was a color in ancient times appropriated to princes, heroes and idols; and was supposed to appease the gods. The Roman emperors wore it. The kings of Babylon and of Persia wore it; Deu. ch. 7, v. 27; Esther, ch. 8, v. 15. Our Saviour was arrayed in purple, because they imputed to him the usurpation of royalty; Lu. ch. 4, v. 29; Jer. ch. 10, v. 9; Bar. ch. 6, v. 12, 71; Jud. ch. 8, v. 26; Hom. Il. b. 4, v. 144, b. 17, v. 360, 361; Exod. ch. 39, v. 28, ch. 26, v. 1, 31, ch. 39, v. 2, ch. 28, v. 8, ch. 39, v. 3; Esther, ch. 25, v. 4; Solomon's Song, ch. 7, v. 5. The art of dying in purple, was supposed by many good judges to be lost, and that what the moderns called purple was not so. But the murix found on the coasts of Peru as well as that of

Guatimala, on the western coast of America, hath restored again the dying in that color according to its ancient signification. Did the ancient navigation of the Malays import it from thence to Egypt, where it was distributed to the Phœnicians and people of Greece, and of Asia Minor, and to the Persians and Babylonians? Such a group of verisimilitudes tend greatly to the idea which now engages the attention of the reader. We are told on all hands that the Americans, either south or north, had not the use of iron when discovered by the Europeans. The evidences now before us, show that they worked it before that period. It was lost then. By the inroads and the ravages of an uncivilized and destroying enemy, we see the latter in all parts of North America, and we see the vestiges and the relics of the arts in every part of the country he inhabits. He was not civilized and enlightened as his brethren who conquered the Roman empire by the religion of the conquered country, but he remained for want of it, an ignorant and a ferocious barbarian as before. But both his fallen conquerors, and the inhabitants whom they conquered, came to America from Asia; one in the commercial fleet of the Malays, the other across the Straits of Bhering, in skin canoes. The desolations they committed, both here and in Europe, and in China and in India, are of the same character; they buried in ruin all the arts and all the sciences which literature was calculated to preserve.

I will mention here what I forgot in its proper place: that glass mirrors were never used in India, but are of polished metals, steel, silver, brass, &c.; 1 O. L. 353, 352; Guth. Gram. 719; Ex. ch. 18, v. 8. The one above described is in imitation of them, and not of glass foliated; the ore upon it, and of the same size, might have once been polished steel, as well as for the purpose of producing reflection.

Peru abounds with the sugar cane. It is said by many, and perhaps correctly, that it was here when America was first discovered; if so, it was imported into Ame-

rica, together with the cocoa nut, perhaps from the East Indies.

Engravings on the stone at Hillborough, and the other inscriptions above mentioned, are denotations of a civilized people. Where alphabetic writing is the arts will flourish; where such as the Chinese is, describes a society greatly improved. Engraving is, an art which the savage has no use for, and can never practise. Bricks and masonry presuppose the existence of many other arts: the use of the trowel, the plumb, and of making lime, and of the masonic art, which none but civilized people are acquainted with. Cutting through large bluffs was an art known in ancient times only to the people of India or of China; in the former of which was the grand sculptured temple in the island of Elephanta, made by excavations from a rock. The Europeans have not made any such excavations in rocks or through bluffs, before they discovered the composition of gun-powder. It seems scarcely denied now by the Europeans, that the Chinese had this knowledge long before it came to themselves; 11 Gibbon, 411 and 415, in a note. This, with the idea of an intercourse with the Asiatics, accounts immediately for the gateways made through bluffs at the Stone fort. Sculptured idols, glass vessels, copper plates inscribed, and paints which never fade, bricks and masonry, and carving in relievo, and polishing stone, and using mirrors, worshipping in high places and human sacrifices, were not in the 10th century used or practised by the English or by any nation of England in 1170, which is the time of Madoc's supposed departure to America. All that is discovered, applied to the Welch nation, will be found in no instance to agree with that nation, but applied to the eastern people, there is hardly a single instance in which an irreconcilable disagreement can be found.

And may it not be relied upon as an evidence, if not of a common origin, at least of an intercourse between Asia and America, that Egyptians were the first and only people who knew, as early as 1322 before Christ,

that the year consisted of 365 days? The people of India being at that time, as I suppose, colonists of Egypt, learned it from them. No other people in the world knew, till many ages afterwards. How came the people of Mexico to know it? How came they to throw away the five days, as the Egyptians did, as lost days, belonging not to any month of the year; 2 O. L. 256. The Mexicans learned it from the old world; for they did not discover the six hours and some minutes more of the year's duration, any more than the ancient Egyptians; that was not discovered till 285 before Christ. The Mexicans had the same knowledge upon this subject as the people of the east had. They made the same use of it. They had not advanced one step further than they had. Are not these evidences of the fact they are brought to prove?

In Egypt and in India, from the most ancient times, the people were divided into casts or tribes, and professions were hereditary; 3 O. L. 19, 23. Some of the casts are so low, that a person belonging to them dare not look a man in the face who is of a superior cast; 3 O. L. 24. Should he do so the superior would have a right to kill him. The same law prevailed amongst the Mexicans, and nearly in the same degree of despotism; 3 vol. of Rob. His. Am. 288 and 289. The Mexicans, in the presence of their sovereign, dare not lift their eyes from the ground or look him in the face. The laws ordained these customs, the difference of ranks preserved them. They were originally of positive institution, and were adopted by no people of the old world but by the Egyptians and people of India, who were descendants from the Egyptians. How came this singular institution; these peculiar customs in Mexico? Did they not derive them from India? Could they have learned them from any other people?

Let me here add one word more concerning the unfading paints which the Americans placed upon the rocks on Tennessee and upon the Paint rock in East Tennessee. No people of the old world, except the

Egyptians and their colonists, had learnt the art of making such paint, but to them it was known in ancient times. In many edifices, half in ruins, there are still paintings to be seen in Egypt, whose gloss and coloring are so lively, so fresh and so bright, that it seems as if the artist had not yet washed his hands after doing his work; 3 O. L. 78. Whence did the Americans derive the knowledge of making this preparation, when no others ever possessed it before then, or at any time, except the Egyptians, and I suppose, the people of India, who seem from the earliest times to have had all the arts then known to the Egyptians? Is not here another proof of emigration from the old world? When duly considered, it is of great weight.

About two miles below the road which crosses Big Harpeth river, from Nashville to Charlotte, is a bend of the river, and in it is a large mound, 30 or 40 feet high, and a vast number of smaller mounds near it. About six miles from that is a large rock on the side of the river, with a perpendicular side of 70 or 80 feet altitude; on it, below the top some distance, and on the side, are painted the sun and moon in yellow paint, which has not faded since the white people knew it, which is now 30 years. A few miles from the same river, in the neighborhood of Franklin, are the remains of a large fortification; it appears to have been surrounded by a ditch, and the gateways at convenient distances; the trees within it are very large and old, and of the same size as those without. And lately another skeleton has been found in Franklin county, besides those before mentioned, cloathed with the same sort of coverings as those were that have been before described. The mounds of Homer are the same in structure; 2 Il. 983; 7 Il. 405; 23 Il. 201, 306; 16 Il. 82. And I am told, from such a source as to give credence to the fact, that two coats of mail have been lately found in Virginia. These, it is probable, were not used by the Europeans in 1604, or afterwards, and must have been used by the natives. And must have been made by a civilized people, far different in

improvement from the savages of North America in the time of Columbus and afterwards; 13 Il. 258; 22 Il. 405. Mounds were in use in the time of the Trojan war, by the people of Greece and of Asia Minor, as well as by those who reside on the Volga and the Palus Meotis and on the Euphrates, in after times. "To secure our camp and navy, raise lofty towers and an embattled wall, and let gates be placed around from space to space, for passing chariots, and sink a deep trench;" 7 Il. 405, 409. Here is an exact description of all the ancient fortifications which are found in Tennessee and upon all the waters of the Mississippi.

It cannot perhaps be correctly supposed that the Roman coin before spoken of was left by the Spaniards, French or English at the place where it was lately found. The dates of the discovery of the country, which extended to Carolina, and included what is now called east and west Tennessee, compared with the growth of the trees upon the fort and the spot where the coin was found, will show it. This part of Tennessee was ceded by the Indians in 1805 or 1806, and began to be settled in 1807. The place where Fayetteville now stands, and thence to Norris's creek, which is about a quarter of a mile from it, was covered with timber of as large growth as any in Tennessee. Taking Florida to extend from the Mississippi to South Carolina, which was its reputed bounds in 1497, and from thence to 1541: it was discovered by Cabot, in the English service, in 1497. In 1512 it was again discovered by Pontio de Leon, a Frenchman. Some French settled there and were hanged up by a Spanish detachment, who were retaliated upon and themselves hanged by De Gourgues. In 1539 it was conquered by the Spaniards, under Ferdinand de Soto, and a settlement was established there in 1565, when St. Augustine was founded. In 1586 the latter was pillaged by Drake; and in 1665 it was taken and pillaged by Davis. Governor Moore of North Carolina attempted to reduce it in 1702, and was repulsed. In 1740 it was attempted by Oglethorpe, who fail-

ed, and it continued in the possession of the Spaniards till 1763, when they ceded it to the English. In 1541 Ferdinand de Soto discovered the Mississippi, and in 1682 Soto passed down it to its mouth; he attempted to settle the country and failed. Then Ibberville succeeded him, and died, and he was succeeded by Crozel, to whom, in 1702, the king of France granted Louisiana. In 1763 it was ceded to Spain. In some part of the above space of time the Shawanese removed, it is said, from Georgia to the waters of the Mississippi, and were removed by the Cherokees. In 1720 the Missouries destroyed a Spanish detachment from Santa Fe, which intended to settle on the Mississippi. In 1729 the Natchez were destroyed, and a remnant took refuge with the Chickasaws. The French invaded them, and they defeated the French in 1763. The Missouri Indians and those of Natchez worshipped the sun.

In February and March, 1784, a company of locaters, consisting of about 30 men, went from Nashville through the wilderness, then unsettled, and crossed the Elk river 10 or 12 miles above Fayetteville, and came down as low as where Fayetteville now stands, and made locations on the south side; then crossed to the north side and went to Richland creek and up it; after crossing the creek some went to the creek, which they named Norris's creek, because he made a location there; they afterwards entered their locations in John Armstrong's office and obtained grants upon them. The whole of the Elk river country then belonged to the Indians, and the white people were prohibited by treaty made with the Indians, from settling upon their lands, till by the treaty of 1805 the Indians ceded them.

Elk river received its name from this circumstance: One Ellis, and two others, set out in 1781 to search for the Cherokees, whose place of residence was unknown to the people at the French Lick, now Nashville. But the inhabitants there had lost all their horses by Indian depredations. They went nearly south-east, crossed the Cumberland mountain, and heard the voices of chil-

dren at play; they stopped till night by the side of a path—saw several Indians pass, and at night finding a drove of horses, they took off 10 or 12 and returned, but were soon pursued and were forced to leave some of the drove. In their route outwards, when they came to the river, now called Elk river, they saw an elk at the edge of an island in the river, and fired at him, and afterwards called it Elk river. These settlements were not more than 267 years ago, the oldest of them. Soto perished on the banks of the Mississippi, about 1541 or 1542. Could he have had in his possession an unimpaired coin of the age of 1404 years? It is very improbable.

If any thing could, against the opinion of Dr. Robertson, give credence to the arrival of Madoc, the Welsh prince in America in the year 1170, it is the late discovery which I shall now mention. Dr. Bell, a gentleman of the highest veracity and intelligence, who is now present, has given me this information. He says that in a highway leading from a collection of mounds, near M'Coun's bluff, on the Black Warrior, in the Alabama territory, to the falls of that river, was lately found, about three weeks ago, a conical stone of ferruginous sand, weighing 203 pounds, with an inscription dated 1223 or 1232, expressed in numerals, such as we now use. Oak trees are observed in the centre of this highway, of two or three feet diameter; also similar inscriptions to the one above mentioned are found on a tree near the place where this stone was. The incision was made in the bark of the tree. Similar appearances are found on trees opposite the falls of the Black Warrior, on the west side, near the remains of an old fortification. The highway is about 16 feet wide; the road is below the common surface; the margin is formed probably of vegetable mould. This is one of the many roads which lead to the mounds on M'Coun's bluff. This cannot be, as some suppose, a Spanish inscription, for they discovered America not earlier than 1492. The highway was probably used by the same people who made the inscription, which also was not Spanish. Letters were known

in England as early as the the time of Julius Cæsar. And the arithmetical figures now in common use, and which also were made use of for the above date, were originally invented in India, learned from them by the Arabians, and by them introduced into Europe when they conquered Spain, in the year of our Lord 712; and not long afterwards came into general use in Europe. Madoc is said to have left Wales in the year of our Lord 1170. If a vocabulary could be made of the Cherokee and Creek languages, and also of the ancient Welsh language used in the 12th century, some further light might be thrown upon this subject, now involved in so much dubiety.

Mr. Humboldt, who has lately written on the discoveries which he made in his travels into Mexico and Peru, has mentioned incidentally a town called Chota in one of these provinces. On reading it a Tennesseean cannot but be forcibly struck that in East Tennessee, in the country occupied by the Cherokees, there is on the Tennessee river a very ancient Cherokee town called Chota, which is mentioned in the act of assembly of North Carolina, passed in the year 1789, as being on the line which divides that state from the territory they then ceded to the United States; 1789, ch. 3.

It is not improper, before we leave this remark, to mention also another discovery made by the same celebrated author. Vocabularies, he said, were made of 50 or more of the aboriginal languages of Mexico and Peru, and out of them are taken 170 words of the same sound and signification as are the same words used in the Mogul, Thibetan and other languages of the Tartarean tribes. He mentions the figure of an ape in their symbolical representations. I do not believe that apes live in Mexico or Peru; but we know for certain that apes were anciently worshipped in Egypt, and are still adored in many places in the East Indies; 1 Kings, ch. 10, v. 22.

I will now, having it in my power, be more particular. Mr. Humboldt says: A stone tablet fixed on a

sculptured pillar, had on it some strokes taken for a Tartarean inscription. It was found in the savannas of Canada in 1746, 900 leagues from Montreal; 24 Eden. Rev. 146. An inscription, supposed by some to be Phœnician, has been found engraved on the rocks near the banks of the Taunton river, 12 leagues south of Boston, in New England. It seems, says Mr. Humboldt, to be a drawing rudely sketched like some that are found on the rocks, and in almost all the countries inhabited by the Scandinavian nations. The sketch seems to represent five human figures, surrounding an animal with horns, much higher in the fore than in the hinder parts of the body. An inscription is said to have been found on a large block of granite, in the middle of a cave in Guyana, and the inscription seems to have some resemblance to Phœnician characters, if the copy exhibited to Mr. Humboldt was a faithful one. The Mexican paintings, he says, greatly resemble, not so much the hieroglyphical writings of the Egyptians, as the rolls of papyrus found in the swathings of the mummies, which are paintings of a mixed kind, and unite symbolical representation of an action. On the obelisks also are traces of this union of painting with hieroglyphical writing. The Mexican paintings were substitutes for books, manuscripts and alphabetical characters. From them a tolerable history has been made out, of the nations which appeared on the plain of Anahuac, from about the 7th century down to the time of the conquest. Before the use of hieroglyphical paintings, the nations of Anahuac employed knots and threads of various colors, which the Peruvians called quippos, which are found amongst the Canadians, and in very remote times amongst the Chinese. And hieroglyphics superseded in Mexico the knots about the year of our Lord 648. The Taltecs, a northern but very polished race, appeared on the mountains of Anahuac, about the year of our Lord 548. They were expelled, they said, from a country to the northwest of the river Gela. Its paintings indicated, year by year, the events of its migration. It quitted the country

migrated from in the year of our Lord 544; the same time at which the ruin of the dynasty Tsin excited great commotions among the nations of the east of Asia. There are several collections of Mexican paintings in different parts of Europe: at the Escurial, Veletri, Bologna, &c. One is a cosmogony, which contains a tradition of the mother of mankind having fallen from her first state of happiness and innocence, and she is generally represented as accompanied by a serpent. Also is found the idea of a great inundation overwhelming the earth, from which a single family escaped on a raft. There is a history of a pyramidal edifice raised by the pride of men, and destroyed by the anger of the gods. The ceremony of oblation is practised at the birth of children. Similar traditions of high antiquity are found among the followers of Brama and among the Shamas of the eastern Steppes of Tartary. Of 83 American languages, there were found only 170 words which could be traced to the languages of the old countries, viz. to those of the Montchou Tartars, the Monguls, Celts and Biscayans. Several of the names, Mr. Humboldt says, by which the Mexicans denoted the 20 days of their month, are those of the signs of the zodiac, in use from the remotest antiquity among the nations of eastern Asia. He compares the *names* of the Mexican symbols, for the days with the Tartarean, Japanese and Thibetan names of the twelve signs, and also with the names of the Noschatras, or lunar houses of the Hindoos. In eight of the hieroglyphics the analogy is very striking.

Atl, the name of the first day, as also of water, is indicated by a hieroglyphic; the parallel or undulating lines of which, remind us of the sign aquarius. In the Thibetan zodiac this sign is marked by a rat, an emblem of water. The rat is likewise an asterism in the Chinese zodiac. The ape is a character used in the Mexican calender, as it is in the Thibetan zodiac, and in the lunar houses of the Hindoos, though this animal does not exist in the high countries of the Andes. A stone of large size was found in 1790, containing a representation of

the calender; the sculpture is in relievo and well polished; the concentric circles, with the numerous divisions and sub-divisions, are traced with mathematical exactness. In the centre of the stone is sculptured the hieroglyphic of the sun, surrounded by eight triangular radii. The god of the country is figured, opening his large mouth, armed with teeth, which reminds us of the figure of a divinity in Hindostan, the image of Kola, or time. Among the inhabitants of Nootka are still found the Mexican month of 20 days, and intimates that the Aztlecans reached the country of Anahuac through the settlements of Nootka. In the new world are the same succession of stony strata, which are found in the old. In the mountains of Peru the granites and micaceous schists existed originally at the same time, with the rock of the same denomination in the Alps of Switzerland. At a height superior to Mount Blanc, are petrified sea shells on the summit of the Andes. The fossil bones of elephants are spread over the equinoctial regions of a continent where the living elephant does not exist. And it is remarkable, that these bones are not discovered at the foot of the palm trees in the burning plains of Oronoko, but in the coldest and most elevated regions of the Cordilleras. In the new world, as well as in the old, generations of species long extinct have preceded those which now people the earth. The nations of America, except those which border on the polar circle, form a single race, characterized by the formation of the skull, the color of the skin, the extreme thickness of the beard, the straight and glossy hair. The American race has a strong resemblance to that of the Mongul nations, which included those formerly known by the name of Huns, Kulans and Kalmues. The inhabitants of Unalashka, and several tribes of South America, indicate by the osteological characters of the head, a passage from the American to the Mongul race. The 170 words taken from 83 American languages, which bear a near analogy to certain words in the vocabularies of the old world. Three-fifths resemble the Mantchou, the Tongase, the

Mongul, and two fifths the Celtic, the Biscayan, the Coptic and the Congo.

In Peru the men have beards and clearer complexions, than the native inhabitants who reside on the elevated plain of Cousko. They brought with them the title of high priest, legislators, friends of peace, and of the arts. They came (in the opinion of Mr. Humboldt) from eastern Asia, and those nations which have been in contact with the inhabitants of Thibet and Tartary. Let us remember, that according to Herodotus, Tartary was peopled by the Medes, and that the ten tribes of Israel were carried into Media by Salmanezer, of Nineveh, about the year 735 before Christ; and Asarhadden the remnant, in 677 before Christ; and we shall not be at any loss to account for the traditions which prevailed in eastern Asia, and which are above stated, and are evidences that they were carried from Asia to America. They are the obscured narrations of the historic facts related in the Bible, and were brought to America by the descendants of Japhet. Mr. Humboldt speaks of the crevice of Cheta, in Mexico, and to render more intelligible the remarks before made upon the circumstance that there are Cherokee towns of the same name in East Tennessee, I will briefly subjoin a few geographical annotations. Tennessee joins Holstein about 20 miles below Knoxville, and rises in the mountains that divide North Carolina and Tennessee, and on the west side of the Blue Ridge, near the heads of French Broad and Catawba. Upon this river is Chota, just below the mountain, on the west side of the river, in Blount county. The old Chota, spoken of in the cessian act, is, I suppose, more to the east. Chota, Chilico, and Chilhouwee, are near together; Chilico the highest up, Chota next, and Chilhouwee the lowest. And why are the bones of the elephant found in the coldest and most elevated regions of the Cordelieres, is it not because they took refuge there in the time of the general inundation, retreating from the waters as they covered the low country? And perhaps the height of the mountains protected the plain on the

side opposite, that from whence marine inundation arose, from the storm and violence of the waves, and therefore did not remove the bones before spoken of from the countries they inhabited. And as to the diversity of layers of earth or strata found one above another, in America and other countries, whence it has been inferred that there must have been several deluges. If the fact were so, it would not disprove the one spoken of in the Mosaic history, but might lead to the conclusion, that the world was of greater duration than that which the Mosaic history attributes to it. I would barely remark, that in case of general inundation, there must naturally be several deposits or layers. Those bodies which were involved and agitated by the waters, and contained in themselves the most ponderosity, would subside first, and be succeeded by others which were next in gravity, and so on gradually settling according to their respective gravities, till the lightest substances capable of settling at all, would settle last and appear upon the surface. It would, perhaps, be imprudent to infer many or several deluges from such appearances, as they may fairly be referred to quite different causes, discoverable in a single deluge; and I suspect that such phenomena are to be found only in an interior surrounded by high mountains, and protected from the rage of the winds and ocean by them.

I will now be more particular, also, in regard to the stone above mentioned, found in a highway near the Black Warrior river. It was twenty and a half inches wide at the base, ten and a half inches in thickness just above the base, nine and a half inches thick at the top, and in length from the top to the base was twenty-two inches. Its width decreased from the base to the top until it terminated almost in a point. It weighed 202lbs., and was 10 miles distant from any other stones in that part of the country. The letters inscribed were not quite half way down from the top to the base; the date was below the letters, towards the right hand. The letters were

H I S R N E H N D R E V.

1232.

Near the base, on the left hand, was a fracture extending an inch or two upwards. It would seem to have been copied from the words, Hispan. et. Ind. Rex, by some unlettered person, who omitted the A and X. But this idea is repelled by the date. In 1232 Spain, at least for a considerable part, was in possession of the Moors. In 1236, Ferdinand 3d took from them Cordova, the residence of the Moorish kings; and James 1st of Arragon dispossessed them of Algesira, and drove them from the kingdom of Valentia. St. Ferdinand also subdued the province of Murcia, and reduced Seville, the most opulent city belonging to the Moors. He died in 1252. Granada, the last of the Moorish possessions in Spain, was taken in the time of Ferdinand and Isabella, in the years 1483, and then ended the empire of the Arabs in Spain. Ferdinand and Isabella had received the title of their Catholic Majesties. They instituted the Inquisition in 1480. They banished the Jews from Spain; and they contracted with Columbus for the discovery of new countries, about the year of our Lord 1492. Their daughter Joan married Philip, arch-duke of Austria, son of Maximillian, the emperor of Germany; his grandson Charles was made emperor in 1519. He had the Austrian dominions, the Netherlands and France-Compte, all Spain, Naples, Sicily, and the new world. The title of king of Spain and the Indies was not in use at this time, or the time of Philip his son, who succeeded upon the resignation of his father, in 1555. The letters then cannot be intended for Hispan. et. Ind. Rex. if the date be meant for A. D. 1232. The Philippine Islands, once called the Manillas, were discovered in 1521. It was not, I conjecture, till after this that the above title was given to the kings of Spain, or was impressed on their coins. Spain was resigned to Philip after the resignation of the imperial crown, which was on the 25th of October, 1555. The precise time when he resigned his Spanish dominions, is not preserved in history. Peck's Evidence, 83, 60; Rob. Chs. v. b. 2.

The incisions of the same letters and date on a tree where the stone stood, and opposite the fortification, which yet remain legible, make it probable that the 1232 do not refer to the date of the year, which is 586 years ago. It is believed that marks upon trees will not so long remain legible. The marks made on line trees become nearly imperceptible in less than a century; having the appearance of small protuberances, but are very plain when the bark is taken off, and exhibit by annular circles extending across the incision every year that passed since the making of it. The figures were not known to the Romans, nor even to the Europeans, till the 8th and 9th centuries; but were known in Europe earlier than 1232. The Spaniards do not pretend to as early a knowledge of the continent as 1232. The consequence inevitably is, that either the figures do not refer to the year, or if they do, were made by some Europeans long before the first discoveries of America by the Spaniards, long after the conquest of Spain by the Saracens, and between the years 712 and 1232. The Europeans have claimed the discovery of America for others than Columbus. But they are said to have been the cotemporaries of Columbus, and to have lived about the year 1492 The Norwegians also claim to be the first discoverers. In 874 they discovered and planted a colony in Iceland. In 982 they discovered and settled a colony in Greenland. From that some of their navigators proceeded to the west, and discovered a country, which they represented to be sandy on the coasts, in the interior level and covered with wood, and finding some plants of the vine which bore grapes, they called it Wineland. This story is related in a chronicle composed by Snorro, who was born in the year 1179; and might be composed, says Dr. Robertson, two centuries after the event it relates. The account which they gave of the length of the day and night, makes it evident that they were not further south than the 49th degree of north latitude, whereas this stone and the inscription is south of the 35th degree of north latitude. There remains then no other candidate but the

old Welsh claimant Madoc, who is spoken of in the verses of a Welsh bard, who died 1477 before the discovery of America by Columbus. He says that Madoc employed himself in searching the ocean for new possessions. The author who has preserved the story of Madoc's departure, wrote four centuries after the year 1170, when it is said to have happened; and his history must have been founded upon documents found amongst the Welsh, a very rude and illiterate people at that time, not capable therefore of preserving a transaction so remote with accuracy. This author Powell, says, he steered due west, leaving Ireland to the north, and arrived in an unknown country, very desirable; that he returned to Wales, and carried thither several of his adherents and companions.

The evidences, reader, are before you, judge for yourself, whether this be an ancient Welsh incription or not. I hold the negative proposition, and believe it for the reasons already adduced, to be a modern one.

Let us now return once more to the Roman coin found on Elk river. If left there by the Spaniards in 1543, it must have been in that year in the 1406th year of its coinage. Its letters and images were not in the least worn away, as it is supposed they would have been by a circulation of so many years. The people of Tennessee, who have no other guides but common sense, believe that coins, in much less time, are re-coined at the mints because of their smoothness, and in some instances that they are entirely worn away by time. Can any instance be produced of a coin that circulated 1400 years and more, without being impaired, either in weight or appearance? If there be no such instance, this coin was not left there by the Spaniards. The English nation re-formed the silver coin in the time of William 3d, and lately the gold coin was too; but in 1784 English shillings were spoken of as worn and defaced; 1 Smith's Wealth of Nations, 61, 67; and there is a continued waste of the coins by wear and tear, 68, which renders necessary a continual importation to countries which

have no mines of their own, in order to repair this loss and waste. By rubbing and wearing the coin contains less than the standard weight, and the price of goods is adjusted to the quantity of gold or silver which the coin actually contains, not to that which it ought to contain; Sm. W. Nat. 70. The idea produced in Tennessee by the inspection of the Roman coin found on Elk river is, that it hath been in a state of quiescence from a period not long subsequent to its coinage in the year of our Lord 137. There are many channels through which it may be supposed to have been conveyed to Elk river, if it can be first supposed to have circulated so late as the 16th century. The Shawanese may have received it from the French settlements in Florida in 1512, prior to the removal of the former to this part of the country. French or English traders might have brought it to the Cherokees from Canada, Virginia or Carolina. The Cherokees are said to have moved from Virginia, soon after its settlement by the English in 1607, and to have settled where we now find them. A fact which seems to be controverted by the circumstance of their towns, or some of them, as Chota for instance, bearing the same name with that of a district of country in Mexico, which seems to argue a Mexican lineage. It is of no consequence, for the purpose of sustaining the argument, of its having been brought hither since the discovery of America by Columbus, to maintain the position that De Soto did or did not come in 1743 or 1744 to Tennessee and its waters. Secondly, it was found at the depth of five feet under the surface, without any appearance near it to indicate that it was buried with a human body. This argues the lapse of many centuries since it lay upon the surface. All the fire coals which are frequently found in digging in this country, are about the depth of five feet below the surface, except those made by the settlers since 1780. These latter are from 12 to 18 inches, and the mould above them is light and less condensed than the inner strata of clay. The inference made by the Tennesseeans is, that this depth has grown over the

ancient surface by sediments deposited in rains and snows, animal and vegetable substances decomposed since the time of the ancient inhabitants who made the coals that we now discover under ground by digging, and that many centuries have elapsed since the commencement of this artificial accretion. This leads to another conclusion, that the coin in question was dropped before the discovery of America by Columbus. It is supposed by some that the Stone fort was built by De Soto, which being not more than 25 miles distant from the spot where the coin was found, favors it is supposed the opinion that the same Spaniards dropped the coin there. But it is believed that the trees growing within the walls of the Stone fort and upon its ramparts, are older than the year 1512, and indeed older than the time of Columbus's discovery of America in the year 1492. Some of these trees will shortly be cut down and sawed through, and their annulars will be counted, and by this mean it will appear demonstrably whether the fort could have been built by the Spaniards. Fourthly; it is believed that the division of De Soto's army which came as far as the head branches of Duck river, were not numerous enough to have constructed the Stone fort in one winter. It contains 37 and a half acres of ground within its walls. Why should they have remained so long exposed to an enemy, the existence of whom the fortification pre-supposes, when by felling trees they could have built one much sooner, and with far less labor. Indeed masonic structures cannot be well if at all raised in the winter season. Would not the Spaniards also have made port-holes and embrazures for their small arms and cannon? There are none in this fort. Would Europeans have built a fort near to a hill, within reach of cannon and small arms, on the opposite side of the river, from the summit of which the inner parts of the fortification might have been fired upon? Would the builders, had they been Europeans, have dug a hollow between the fort and the junction of the two rivers, which screened assailants from the fire both of cannon

and small arms from the fort? Those who contrived these defences had no engines to annoy an enemy on his access to the fort, and depended upon the difficulties of getting upon its walls by escalade. Not far from the fort are mounds, not circular, but longitudinal, and of great size, which prove that for a great number of years a numerous dead was deposited there, which repels the idea of any temporary establishment.

It is not supposed that a Roman settlement was ever made there, or Roman fortifications or encampments. But it is believed that in ancient times the Malayese traversed by navigation all the seas and oceans between China and America, and that they also navigated to America, say to Acapulco, St. Jago de Guatimala, and ports more to the south. Their imports were then conveyed by a portage of a few miles to the Gulph of Mexico, thence up the Mississippi and the great rivers that empty into it. In the time of the Antonines the Romans traded with the Chinese, by caravans, receiving their goods and conveying them to the Oxus, thence to the Caspian, thence down the nearest rivers to the Euxine, thence into the Mediterranean and to Rome. How easy the passage of the Roman coin from the Chinese to Malacca and thence into America; through the Gulph of Mexico, up the Mississippi and Tennessee to Elk river? It seems to be supposed, by a late publication at Richmond, that Couhala, or Elk river, was so named by the Indians. This is a mistake. It has been often proved on trials in ejectment, in the courts of Tennessee, how Elk river received its name, particularly on a trial in the federal court, between Talbot and R. Edmonson, One Ellis, Mulherrin and another set off in the beginning of the year 1781, to discover where the Cherokees lived, and to get from them some of the horses they had stolen from the settlements at the French lick, near Nashville. They steered a south-eastwardly course, crossed the forks of Duck river and came to the river now called Elk, in which, at the edge of an island they saw an elk. One of them fired at it, and thenceforward they and

others, in imitation of them, called it Elk river. Duck river received its name shortly before from the circumstance of many ducks being in it, when first discovered by one of the settlers from Cumberland river. It was never called Dutch river. Sequatchie Valley does not now include the head branches of Duck and Elk rivers, but is divided from them by the Cumberland mountain. There is no river falling into Elk on the east side, either near its mouth or above. The Cumberland mountain is too near to afford space for such a river on the east side. The Creek war path leading from the Creek settlements to the place where Nashville now stands, did not cross the forks of Duck river, but went nearly south from Nashville and crossed Duck river below where Shelbyville now stands. This point is 50 or 60 miles from the heads of the head branches of Duck and Elk rivers. Crow creek and Sequatchie creek are in Sequatchie valley. But the heads of Duck and Elk are separated from it by the Cumberland mountain. It is believed by some, that the Roman fleet, stationed in the channel between France and England, in the time of the Antonines and afterwards, was not composed of vessels large enough to have crossed the Atlantic in a storm, and if dispersed by a storm they would not have reached this continent at the same points. Such a colony also would have been noticed in the history of the times. No storm from east to west was of continuance enough to have forced a Roman vessel from Europe to this continent. Their vessels were small and ill built. Arriving here in detached squadrons or single ships, would the crew have landed and been numerous enough to have penetrated so far into the country, and to have constructed such works as we see upon Elk and upon Duck rivers, in spots remote from each other? Was there storeage enough in a small Roman ship to hold provisions sufficient to have sustained the crew for three or four weeks or more? These considerations seem to present insuperable difficulties to the position, that a Roman shipwreck or Roman colonization or enterprize of war brought hither this coin.

With respect to the black marble found with the skeleton near Chillicothe, as before mentioned, the remark to be made is, that marble of various qualities is found in Virginia, Pennsylvania and New York. Two mountains, the one in the Cordillera of Capiapo, and the other in the marshes of Maule, entirely consists of marbles, in zones of several colors. The black marble of Bergamo is called paragone, (derived from the black color of touch-stone); it is the most pure and intense tint and susceptible of a fine polish. The black marble of Como, in the Milanese, is also much esteemed.

Black Antique marble (Nero Antico) of the Italians. This differs from the modern black marble, by the superior intensity of its color, so much so, that if placed by those of Dinon and Namur its marbles then appear gray. It has been affirmed that the ancients procured their marble from Greece. This marble is extremely scarce, and appears only in wrought pieces.

With respect to the emerald, it is a precious transparent stone and of a green color, having no greater hardness than the rock crystal. Emeralds are found in some countries of Europe, but imperfect and of little value. It was for a long time believed that emeralds of a green color came from the East Indies, and for that reason they were called oriental. It is now certain that Asia never sold any jewels to the Europeans, except what she herself had received from the new world. It is to America alone that these beautiful emeralds belong. The first conquerors of Peru found a great quantity of them, which they broke on anvils, if they were fine. But they could not discover the mine from whence the Indies had drawn so much treasure. The mountains of New Grenada at last furnished them in great quantities, which were carried to Europe, from whence they were diffused through the world. Santa Fe at this time furnishes only a small quantity of emeralds; 3 Raynal, 86.

It is already remarked of the Scythians, that before the time of Herodotus they scalped their dead enemy and carried about his scalp in triumph. Their cruelty to

prisoners extended to the remotest parts of Asia. The Scythians are said, for a time, to have transformed themselves into wolves, and again to resume the human shape. The Indians of America imitate with great exactness all sorts of animals, wolves, turkeys, owls, deer, &c. in hunting and in war, when they mean to deceive their enemy or the animal they pursue. The Tongusi, the most numerous nation resident in Siberia, prick themselves with small punctures with a needle, in various shapes, then rub into them charcole, so that the marks become indelible. This custom exists among the Indians of our country. In burying their dead many of the American nations place the corpse at full length after preparing it according to their customs; others place it in a sitting posture, and lay by it the most valuable articles possessed by the deceased. The Tartars do the same; and both people agree in covering the whole with earth, so as to form a tumulus, barrow or carneade.

The characteristic marks of the Tartarian countenance, are small eyes, small noses, high cheek bones and broad faces. This too characterizes the countenance of the American Indians.

Upon the whole: the proofs of population derived from Asia, both ancient and modern, are so strong and numerous and weighty, that it would seem rash to deny the position, that this continent was originally supplied from thence with inhabitants. How true is that ancient scripture, which says, Gen. ch. 9, v. 27; "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant; See Gog and Magog. And above all, how true is the conclusion, that we are all descended from one common ancestor?

One other proof of a descent from India, is what is said by the bishop of Landoff, in whose learning, moderation and candor the highest reliance is to be placed. He says that Brama and Zupay were the gods worshipped by the people of India, and the Peruvians and Mexicans.

It is a common tradition with most of the southern Indians, that they came from the west, whence they were expelled by a more warlike people than themselves. This tradition the tribes of East Florida have, or some of them. In the Creek country also, as well as in that of the Cherokees, there is a town called Chota, near the head of Catahouchee river, which, with the Flint river, forms the Apalachicola. And it may be that their green corn dance, and the ceremony observed at that festival, may be a part of the ancient customs observed by the Mexicans, which Mr. Humboldt had not an opportunity of observing, as he did their oblations and traditions before noted; Lev. ch. 23, v. 39, 40 and 41. The Seminoles, says captain Young, have a green corn feast, which takes place at the latter end of June, when the corn becomes eatable. The tribe meets at the council square, where they are seated in the same order as at other ceremonies. They then cleanse out thoroughly with the black drink, and snake root tea to prepare for the feast. All the old fires are then thoroughly extinguished and new ones lighted by the attrition of two pieces of wood. The Choctaws, the Chickasaws, the Cherokees and Muscogies, he says, are all emigrants from other countries, and they all had to fight their way into the territories which they now possess. Their right to the soil does not rest on any species of purchase, either imposed on the weaker nation, or fairly made by the offer of an equivalent. Extermination was the security they desired. And at this time even the names of the nations which they swept away are scarcely known. Among the worshippers of the sun and fire, the latter is an emblem of purity, and when extinguished is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpoluted flame from the beams of the sun; Plutarch upon Numa: and it was regenerated by friction until the invention by Archimedes, of burning glasses of refraction. He flourished 500 years after Numa. He was killed at the siege of Syracuse, 200 years before the birth of Christ. And

amongst the Indians it is a relic of the rites proclaimed by the worshippers of the sun in Mexico and Peru, and which very probably was derived to them from Persia and other nations of Asia, worshippers of the sun; 2 O. L. 417; Gen. ch. 37, v. 9; Job, ch. 30, v. 28; Songs of Solomon, ch. 6, v. 10; Isa. ch. 24, v. 23, ch. 30, v. 26; 2 O. L. 418; 2 Gib. 140, 141; 4 Gib. 85, 118; 7 Gib. 23; 4 Il. 134; 7 Il. 381; 2 Gib. 108, 109; 1 Gib. 233, 235, 370; 2 Gib. 50, 275; 1 Gib. 44; 7 Pl. 273; 3 Pl. 105; 2 Kings, ch, 23, v. 11; 3 Rol. 369. The Babylonians worshipped the sun; 3 Rol. 369: and so did the Arabians; 9 Gib. 243, and the Egyptians.

The revolution of the sun has been known and celebrated in Persia, ever since the age of Zoroaster, as an annual festival; 10 Gib. 367: and probably was at the time of the summer solstice, or in June; the same time that our southern Indians celebrate it on by their green corn dance. Zoroaster lived 600 years before Christ. His religion was eradicated in Persia in the year of our Lord 632; 9 Gib. 365. See for worshippers of the sun; 2 O. L. 411, 217, 412, 417, 419; 7 Gib. 313; 9 Gib. 425; 2 Kings, ch. 23, v. 11; Eze. ch. 8, v. 16; Job, ch. 31, v. 26, 28; Jer. ch. 44, v. 17, 25. These references point out some of the nations who worshipped the sun and stars and fire. We find amongst them the Arabians, the Egyptians, Persians, Romans, the Greenlanders and the Samoieds; the Trojans, Chaldeans and all the people of Asia; the Greeks and Rhodians; the Mexicans and the Natchez.

In order to show, by additional evidence, that the three-faced image in White county, is a proof of Asiatic origination, it is not improper to state the universality of this idea over all the ancient nations of Asia, Africa and part of Europe, from the earliest times to which history or monumental indicia can ascend. The statue of Jupiter, found in the palace of Priam, when Troy was taken, 1184 years before Christ, had three eyes; 2 O. L. 158. In Byzantium, in the time of Constantine, who died in the year of our Lord 357, was a fragment of antiqui-

ty; the bodies of three serpents twisted into one pillar of brass; 3 Gib. 21. In the system of Plato, were three principles treated as three gods, united with each other by a mysterious generation: reason or intelligence was one of the three, and the son who an eternal father, was the creator and governor of the world; 1 Gib. 316; Plato died 384 years before Christ. Among the Romans, Jupiter, Mars and Quirinus were the three most powerful deities who watched over the universe. The statue of Serapis, an Egyptian god, held in his right hand an emblematical monster, the head and body of a serpent breaking into three tails which were again terminated by the triple heads of a dog, a lion and a wolf; 5 Gib. 113. In the time of Troy, which was built 1480 years before Christ, and was destroyed 1184 before Christ, the deities sacrificed to, were the earth, the sun and Jupiter; 5 Il. 551. In Homer too are spoken of the three heads of the serpent; 11 Il. 52: and the three gods, Jupiter, Neptune and Pluto; 15 Il. 210. It approaches then almost to a certainty, that the same people who here worshipped an image with three faces, must have received its religious notions from the Asiatics or the Egyptians, and must have been idolaters, as these ancient nations were. The worship of the sun, in the most remote periods of antiquity, prevailed in all the nations of the old world. This led also to the worship of the stars or host of heaven; with which astronomy was most intimately connected. And in these times, when hieroglyphics were used to express ideas, alphabetic writing being not yet introduced, the serpent was the hieroglyphic symbol to signify the obliquity of the ecliptic, or the winding course of the sun from one solstice to the other; 2 O. L. 411. In other words, the serpent twisted around the figure it entwines, represents the spirals which result from the combination of the diurnal motion of the sun with his motion of declination. Wherever in America we see the sun or moon, or the serpent represented, or ceremonies relating to the extinction or regeneration of fire, or astronomical emblems, the con-

clusion seems to be a fair one, that the people who made or used them, or their ancestors, once belonged to the same Asiatic country. These relics of the old world brought with them from the west and to the west from Asia, demonstrate the common origin of the human species, and remove the doubts of sceptical men concerning that great truth described to us in scriptural history.

Festivals were instituted in all countries in commemoration of important events; particularly when alphabetic writing was not known; nor the materials discovered upon which the records of a country could be perpetuated. See Exodus, ch. 12, v. 26, 27. The ceremonies used in them are explanatory of remarkable circumstances attendant on the transaction commemorated. Songs also in ancient times were invented for the same end. Job, ch. 36, v. 24; Numb. ch. 21, v. 27, 31; Exod. ch. 13, v. 8; Josh. ch. 4. And sometimes large heaps of stones, such as are found at Brass Town, in the Cherokee country, and other places, handed down to posterity the remembrance of the great achievements performed there in ancient times; Gen. ch. 12, v. 9, ch. 26, v. 25, ch. 35, v. 7, ch. 21, v. 31, 33, ch. 26, v. 20. The ancient inhabitants of the north of Europe raised similar monuments; and that the people of America did so, is rendered probable by the appearance at Brass town; and it has been stated also by others, that there are stony hillocks of the like sort in various places in the western country. After writing came into use, the practice was to write on pillars, or bricks, or flat stones, or tablets of stone; Ec. ch. 24, v. 12, ch. 34, v. 1; Josh. ch. 8, v. 32; and in the course of improvement, upon sheets of lead with a style of iron; Josh. ch. 19, v. 23, 24; plates of copper and tablets of wood; Josh. ch. 30, v. 8. After this the leaves of plants were used, the inner bark of trees, the skins of animals, stuffs, tablets of wood covered with wax; Job, ch. 31, v. 35, 36. Writing was then but little known and practised; the discovered arts were few and local; science crawled upon the dust, and visited in a scanty train but few of its neighbors; Gen. ch. 49, v. 9, ch. 35,

v. 20. But lo, when the word was pronounced, that this gospel shall be preached to all nations, and that Christ crucified should draw all men unto him: then the principles of science began to vegetate, and in due time produced the wonderful fruits which opened all seas, all countries; the knowledge of all nations; unfolded all science; began to unlock all secrets; to show to man the almost unbounded powers of his own soul, and to spread the light of the world through all the regions of the globe. Which, when it shall have attained its destined growth, will probably introduce that glorious day, the majesty of whose resplendence will last for a thousand years, accompanied with all the improvements which so much light will enable the human race to make. To see and to apply to their own condition that glorious day, when true wisdom will be found and learned by all men, and when every intellectual power shall be converged into one point, for the production of that sacred fire, which the poor Indian, by a secret inspiration from Heaven is taught to look for and to expect in common with his learned superior. The emblem of purity, which some how or other the savage and the sage have expected in all periods under the title of the golden age, or in some other form of speech. The progress which science now makes, renders it impossible that such a state should not occur. It will come, preceded by a thousand signs, the heralds of its arrival, and one universal flood of health, love, benevolence and joy shall encircle and involve the whole of the human race. Six thousand years are marked as the infancy of man; in the seventh his maturity commences, and for ought that can be known to the contrary, the time of his perfection may last as many years as there are days in a thousand years. The scriptural computation may here proceed upon the same rules of calculation as the 1260 days mentioned in another place; Eze. ch. 4, v. 5, 6; Dan. ch. 9, v. 24, ch. 7, v. 25; Rev. ch. 4, v. 15, ch. 10, v. 3. *One day is with the Lord as a thousand years, and a thousand years as one day*; 2 Peter, ch. 3, v. 8; Rev. ch. 9, v.

15, ch. 12, v. 6, 14, ch. 15, v. 4; Rev. ch. 11, v. 2, 3, ch. 12, v. 6, 14.

With respect to the mound at Papantla, with seven ascending steps on the sides, 24 niches in the first, 20 in the second, 16 in the third, 386 in the body and 12 on the stair towards the east. I have met with some passages in Mr. Gibbon, which point very strongly to an Asiatic origination. What he says is set down to be compared by those who wish to view the exhibitions of this mound. He says in a remote period in antiquity, Sabianism was diffused over Asia by the science of the Chaldeans and the arms of the Assyrians. From the observations of two thousand years the priests and astronomers of Babylon deduced the eternal laws of nature and Providence. They adored the seven gods or angels, who directed the course of the seven planets, with the 12 signs of the zodiac and the 24 constellations of the northern and southern hemisphere, which were represented by images and talismans: the seven days of the week were dedicated to their respective deities. The Sabeans prayed thrice each day in the tradition of the creation, the deluge and the patriarchs they agreed with the Jews. Remember that the month of the Mexicans consisted of 20 days; that every fourth year nearly a new day is gained; then compare what Mr. Gibbon and Mr. Humboldt say with these appearances, and the most obstinate mind will at least be inclined to admit, that in Mexico is a mixture of Sabean and Judaic rites and traditions: the same that spread in early times through all Asia, which it is very difficult to imagine did not proceed from one common origin. Glorious truth of the scriptures! how dost thou rise triumphant upon each new step in the progress of science! How does every new discovered fact put to silence these thine accusers!

Let me here mention the descent of the Moravians, in addition to what is before said, relative to the agreements between the dialects of the Esquimaux and Labradors and Hudsons Bay, and at the mouth of Coppermine river, in the latitude 72 north, and at Nootka Sound, Oo-

nalashky and Prince Williams Sound, on the west side of America, with the Greenland language; and of the agreement of this latter language with that of the Moravian missionaries sent to the Esquimaux and Hudsons Bay, in the time Sir Hugh Palliser was governor of Newfoundland. The Moravians were a Sclavonian name and tribe; 10 Gib. 211; who came from Silesia and Poland; 10 Gib. 199; and settled upon the Danube, and to the north of it. All of them of the Tartar race who came from the ancient Scythians. They have emigrated to America both on the eastern and western sides, and planted a language in the north east and northwest of America, so evidently identified in their origin with that of the Moravians, spoken even to this day in the northern parts of Europe, as to leave no doubt that all those, both in America and Europe, who spoke it, were people whose original parentage was one and the same. See Introduction to Cook's Voyages, page 74. That is to say, the tribes of Scythians from the confines of China to the shores of Lapland, and from the Danube to Kamtschatka.

Major Gadsden is said to possess a dictionary of words belonging to the Creek language, made by some British merchants who lately resided in East Florida, and which was taken by our troops, in general Jackson's late expedition into East Florida. A comparison of it with the vocabularies at the end of Cook's Voyages, might lead to some useful discovery. Nor would it be unassisting to the purpose of amusement, although perhaps incompetent as evidence of affinity, to see what inferences, if any, can result from comparing the termination of the names of persons, rivers and places in South Carolina, Georgia, Florida and Tennessee, with those in the Pacific islands Possibly a similarity might be perceptible, and also in the syllabic formation, accentation and guttural aspiration. In the former for instance we meet with these words, Shawanee, Tennessee, Catahouchee, Okonee, Okemulgee, Ogechee, Cambahee, Wattaree, Congoree, Saludee, Santee. In the latter Maruwagee,

Matace, Tomgoloboo, Mooa, Fullafache, Nolohe, Hopace, Hoolohee, Feegee, Mowee, Owhyhee, and the like.

On account of its ludicrous aspect, I dare not make the remark, that Ta river, or the river of health, in North Carolina, now anglafied into Ta river, bears a near resemblance in name to the river Taz, or Ta in Siberia, which empties into an arm of the Northern Ocean, between the Irtish and the Jenesei. Like the Ta of Siberia, which empties into a sound connected with a larger one on the east, the Ta of Carolina enters into Pamplico, connected with the larger sound of Albermarle to the east. If such researches prove otherwise uninstructive, there is one benefit which will certainly flow from them. There will be laid before us the vestiges of nations, who in former days have spread themselves over a great extent of country: perplexed perhaps with all the busy scenes which engage the attention of ourselves at this day. The useful lesson will be laid before us, that shortly like them, the torrent of time will sweep us away into the ocean of oblivion, to be alike forgotten and unknown in distant ages. The breath of tradition, like the breeze which varies by turns in every direction, may spread the rumor of our existence to many shores, but the weightier details of time, and place, and circumstance will be sunk into the unfathomable depths of the great abyss.

I will now state one or two more evidences of the Mexicans having descended from the people of India, or the neighborhood thereof. I derive these evidences from the worship of the sun and moon. It was not, that I know of, practised at any time in Germany or Scandenavia or in the west of Africa. But it was practised in the earliest times in all nations descended immediately from the Egyptians. The Arabians, Chaldeans, Phœnicians, Carthagenians, Persians, Indians, and by the Greeks, Romans and people of Asia Minor; by the Canaanites and sometimes by the Hebrews. Those who worshipped the sun being not able to get to him,

moved their hand to their mouth and kissed it, and stretched it out towards him, whence ad os movere Adorari; and hence the custom alluded to; Job, ch. 31, v. 26, 27; 10 Gib. 124. To say then I have not kissed my hand, is to say I have not worshipped the sun. The belief of the ancients was, that he travelled in a golden chariot from east to west, drawn by horses: hence they presented him with chariots and horses, and laid upon the chariots in his temple: to break and destroy these, is to destroy the tokens of his deification; 2 Kings, ch. 23, v. 11. And he was called by all his worshippers the golden sun, because in Egypt an ancient king, who was deified after death and who was called Elias, or the sun inverted working in gold; 2 O. L. 217; 2 Chron ch. 33, v. 5; Ps. 8, v. 3, 4; Eze. ch. 8, v. 16; 2 Kings, ch. 23, v. 5, 8, 11, 12; Jere. ch. 7, v. 18, ch. 44, v. 9, 17, 18, 25, ch. 8, v. 2, ch. 19, v. 13, ch. 33, v. 22. He was called the Lord of Heaven, the moon, the Queen of Heaven, the stars, the host of Heaven; Deu. ch. 17, v. 3; Gen. ch. 37, v. 9; Job, ch. 30, v. 28; Song of Solomon, ch. 6, v. 10; Isa. ch. 24, v. 23, ch. 30, v. 26; 2 O. L. 411, 412, 413, 418, 419. Those nations in ancient times who worshipped the sun, had at their temples and places of worship, emblems representing the zodiac, and so had the Mexicans. As to the nations who worshipped the sun, see 4 Il. 134; 1 or 7 Il. 281; 2 Gib. 108, 109; at Emesa, A. D. 218. The moon, said to be his consort, was called Astarte; 1 Gib. 233, 235. A temple was built in Rome for him, in the time of Aurelian, A. D. 275; 2 Gib. 50. A temple was built for him in Palmyra, A. D. 275; 1 Gib. 44, 207; 2 Gib. 140, 141; 4 Gib. 85; 10 Gib. 207, or 267; 2 Gib. 140; 4 Gib. 85, 118; 1 Gib. 23; 9 Gib. 242. By the Romans he was worshipped as late as A. D. 529, that is, I suppose by some of them: 3 Gib. 242; 7 Gib. 313; 3 Plu. 105; 7 Plu. 273; 2 Rol. 369. These are my inferences—the Mexicans did not descend from the people in the north of Europe, either the ancient Germans or Scandenovians, but that they descended from the

people who were worshippers of the sun, and like them had the emblem of the zodiac for a mystical representation of their deities; and like the Egyptians and the most ancient settlers of India, raised pyramids for his worship, and both countries divided them with representations of days, months, years and the sun's path of declination, like the motion of a serpent, which they signified by the image or picture of one. Is not this another evidence that the Mexicans came from India or Malacca? The Natchez from them and those who settled Chota and painted the sun and moon upon the high rocks of Big Harper, also descended from them; and that they represented the King and Queen of Heaven, and the host thereof in the time of Deu. ch. 17, v. 3; Gen. ch. 37, v. 9; Job, ch. 30, v. 28.

Since writing the above, I have met with an abridged dissertation of Sir W. Jones on the same subject, and I cannot do better than transcribe it.

"The civil history of the inhabitants of India, beyond the middle of the 19th century from the present time, is enveloped in a cloud of fables. Facts, strengthened by analogy, may lead us to suppose the existence of a primeval language in Upper India, which may be called Hindi, and that the Sanscrit was introduced into it by conquerors from other kingdoms in some very remote age. The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the form of grammar, than could possibly have been produced by accident; so strong indeed, that no philosopher could examine them all three without believing them to have sprung from *some common source*, which, perhaps, no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and Celtic, though blended with a very different idiom, had the same origin with the Sanscrit; and the old Persian might be added to the same family.

"The Deb-nagari characters, in which the languages of India were originally written, are adopted with little variation in form, in more than twenty kingdoms and states, from the borders of Cashgar and Khoten, to the southern extremity of the peninsula; and from the Indus to the river of Siam. That the square Chaldaic characters, in which most Hebrew books are copied, were originally the same, or derived from the same prototype, both with the Indian and Arabian characters, there can be little doubt; and it is probable that the Phœnician, from which the Greek and Roman alphabets were formed, had a similar origin.

"The deities adored in India, were worshipped under different names in old Greece and Italy, and the same philosophical tenets which were illustrated by the Ionic and Attic writers, with all the beauties of their melodious language, are professed in India. The *six* philosophical schools of the Indians comprise all the metaphysics of the old Academy, the Stoa and the Lyceum; nor can we hesitate to believe that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India. The Scythian and Hyperborean doctrines and mythology are discovered in every part of the eastern regions; and that Wod or Oden was the same with Budh of India, and Fo of China, seems indisputable.

"The remains of architecture and sculpture, in India, seem to prove an early connection between that country and Africa. The letters on many of the monuments appear partly of Indian and partly of Abyssinian or Ethiopic origin; and these indubitable facts seem to authorize a probable opinion, that Ethiopia and Hindustan were colonized by the same race. The period of the subjugation of India by the Hindus, under Rama, from Audh to Silan, may be dated at about 36 centuries before the present period.

"The *Arabs* come next under investigation. The Arabic language is unquestionably one of the most ancient in the world. That it has not the least resemblance

either in words, or in the structure of them to the Sanscrit or great parent of the Indian dialects, is established by the most irrefragable arguments. With respect to the characters in which the old compositions of Arabia were written, little is known, except that the Korán originally appeared in those of Kufah, from which the modern Arabian characters were derived, and which unquestionably had a common origin with the Hebrew and Chaldaic. It has generally been supposed, that the old religion of the Arabs was entirely Sabian; but the information concerning the Sabian faith, and even the meaning of the word, is too imperfect to admit of any satisfactory conclusion upon the subject. That the people of Yemen soon fell into the common idolatry of adoring the sun and firmament is certain; other tribes worshipped the planets and fixed stars, but the religion of the poets seems to have been pure theism: of any philosophy, but ethics, there are no traces among them; and their system of morals was miserably depraved for a century, at least, before Mahommed.

"Few monuments of antiquity are preserved in Arabia, and of these the accounts are uncertain. Of science, the Arabs of Hegaze were totally ignorant, and the only arts successfully cultivated by them (horsemanship and military accomplishments excepted) were poetry and rhetoric. The people of Yemen had possibly more mechanical arts, and perhaps more science.

"Thus it clearly appears that the Arabs, both of Hegaze and Yemen, sprang from a stock entirely different from that of the Hindus; and if we give credit to the universal tradition of Yemen, that Yoktan, the son of Eber, first settled his family in Arabia, their first establishments in their respective countries were nearly coeval, about eighteen centuries before the christian era.

"The *Tartars* furnish the subject of the fifth discourse. In general they differ wholly in feature and complexion from the Hindus and Arabs. The general traditional history of the Tartars begins with Oghug, as that of the Hindus does with Rama, and, according to

Visdelou, the king of the Hyumnus or Huns, began his reign about 3560 years ago, not long after the time fixed in the former discourse, for the regular establishments of the Hindus and Arabs in their several countries.

"The enquiry concerning the languages and letters of the Tartars presents a deplorable void, or a prospect as barren and dreary as their deserts: they had *in general* no literature (a proposit on which is not affected by admitting, with Ibnu Arabshah, the existence of Dilberjin and Eighuri letters): and all that can be safely inferred from the little information we have upon the subject is, the probability that the various dialects of Tartary descended from one common stock, essentially different from that from which the Indian and Arabian tongues severally came. The language of the Brahmans affords a proof of an immemorial and total difference between the savages of the mountains, as the Chinese call the Tartars, and the studious, placid, contemplative inhabitants of India.

"Pure theism appears to have prevailed in Tartary for some generations after Yafet; the Mongals and Turcs some ages afterwards relapsed into idolatry; but Chingis was a theist.

"Thus it has been proved, beyond controversy, that the far greater part of Asia has been peopled and immemorially possessed by three considerable nations, whom, for want of better names, we may call Hindus, Arabs, and Tartars; each of them divided and subdivided into an infinite number of branches, and all of them so different in form and features, language, manners, and religion, that, if they sprang originally from one common root, they must have been separated for ages.

"The sixth and next discourse is on *Persia* or *Iran*.

"There is solid reason to suppose that a powerful monarchy had been established in Iran, for ages before the Assyrian dynasty, (which commenced with Cayumers, about eight or nine centuries before Christ) under the name of Mahabadian dynasty, and that it must be the oldest in the world.

"When Mahommed was born, two languages appear to have been generally prevalent in the great empire of Iran; that of the court, thence named Deri, which was only a refined and elegant dialect of the Parsi, and that of the learned, named Pahlavi. But besides these two, a very ancient and abstruse tongue was known to the priests and philosophers, called the language of the Zend, because a book on religious and moral duties, which they held secret, and which bore that name, had been written in it. The Zend, and old Pahlavi, are now almost extinct in Iran; but, the Parsi, which remains almost pure in the Shahnameh, a poem composed about eight centuries ago, has now become a new and exquisitely polished language. The Parsi has so much of the Sanscrit, that it was evidently derived from the language of the Brahmans; but the pure Persian contains no traces of any Arabian tongue. The Pahlavi, on the contrary, has a strong resemblance to the Arabic, and a perusal of the Zend glossary, in the work of Mr. A. du Perron, decidedly proves the language of the Zend to be, at least, a dialect of the Sanscrit. From all these facts it is a necessary consequence that the oldest discoverable languages in Persia were Chaldaic and Sanscrit; that, when they ceased to be vernacular, the Pahlavi and Zend were deduced from them respectively, and the Parsi from the Zend, or immediately from the dialect of the Brahmans; but all had, perhaps, a mixture of Tartarian; for the best lexicographers assert that numberless words in ancient Persian are taken from the language of the Cimmerians, or the Tartars of the Kipchak.

"The ancient religion of the old Persians was pure theism, which prevailed until the accession of Cayumers, and was evidently the religion of the Brahmans; whilst the doctrine of the Zend was as evidently distinct from that of the Veda. With their religion, their philosophy was intimately connected; and a metaphysical theology has been immemorially professed by a numerous sect of Persians and Hindus, which was carried partly into

Greece, and prevails even now among the learned Mahommedans, who sometimes avow it without reserve. The modern professors of this philosophy, which is that of the Indian Vidanti school, are called Sufis. Their fundamental tenet is, that nothing exists but God; that the human soul is an emanation from his essence, and, though divided for a time from its heavenly source, will be finally re-united with it, in the enjoyment of the highest possible happiness.

"The result of this discourse is, that a powerful monarchy was established in Iran, long before the Pishdadi or Assyrian government; that it was in truth a Hindu monarchy, that it subsisted many centuries, and that its history has been engrafted on that of the Hindus, who founded the monarchies of Ayodhya or Audh, and Indraprestha or Delhi; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Persian, as well as of the Greek, Latin and Gothic; that the language of the Assyrians was the parent of Chaldaic and Pahlavi; and that the primary Tartar language had been current in the same empire.

"Thus the three distinct races of men, described in the former essays, as possessors of India, Arabia and Tartary, are discovered in Iran or Persia, in the earliest dawn of history.

"Whether Asia may not have produced other races of men distinct from the Hindus, the Arabs or the Tartars, or whether any apparent diversity may not have sprung from an intermixture of these three, in different proportions, remains to be investigated; and in this view the enquiry next proceeds to the *Chinese*, who form the subject of the seventh discourse.

"The word China is well known to the people whom we call Chinese, but they never apply it to themselves or their country. They describe themselves as the people of Han, or some other illustrious family, and their country they call Chim-cue, or the central region, or Tien-hia, meaning what is under heaven.

"From the evidence of Con-fut-su, or Confucius, it is proved that the Chinese themselves do not even pretend that, in the age of that philosopher, any historical monument existed preceding the rise of their third dynasty, above eleven hundred years before the christian epoch; and that the reign of Vuvam, who has the fame of having founded that dynasty, was in the infancy of their empire; and it has been asserted by very learned Europeans, that even of this third dynasty no unsuspected memorial can now be produced. It was not until the eighth century before our Saviour that a small kingdom was erected in the province of Shensi; and both the country and its metropolis were called Chin. The territory of Chin, so called by the old Hindus, by the Persians and Chinese, gave its name to a race of emperors, whose tyranny made them so unpopular, that the modern inhabitants of China hold the name in abhorrence.

"The Chinas are mentioned by Menu, in a book next in time and authority to the Veda, as one of the families of the military class, who gradually abandoned the ordinances of the Veda; and there is strong presumption for supposing that the Chinas of Menu are the Chinese. Hence it is probable that the whole race of Chinese descended from the Chinas of Menu, and mixing with the Tartars, by whom the plains of Honan, and the more southern provinces were thinly inhabited, founded by degrees the race of men who are now in possession of the noblest empire in Asia. The language and letters, religion and philosophy, of the modern Chinese, or their ancient monuments, their sciences, and their arts, furnish little, either in support or refutation of this opinion: but various circumstances, under the two heads of literature and religion, seem collectively to prove (as far as such questions admit of proof) that the Chinese and Hindus were originally the same people. Many singular marks of relation may be discovered between them and the old Hindus, as in the remarkable period of *four hundred and thirty-two thousand*; and in the cycle of *sixty* years, in the predilection for the mystical number *nine*,

in the many similar fasts and great festivals, especially at the solstices and the equinoxes; in the obsequies consisting of rice and fruits, offered to their deceased ancestors; in the dread of dying childless, lest such offerings should be intermitted; and, perhaps, in their common abhorrence of *red* objects; which the Indian carry so far, that *Menu* himself, when he allows a Bramin to trade, if he cannot otherwise support life, absolutely forbids, "his trafficking in any sort of *red* clothes, whether linen or woollen, or made of woven bark."

"The Japanese are supposed to be descended from the same stock as the Chinese. The Hindu or Egyptian idolatry has prevailed in Japan from the earliest ages, and, amongst the ancient idols worshipped in that country, there are many which are every day seen in the temples of Bengal.

"The *borderers*, *mountaineers* and *islanders*, of Asia, form the subject of the eighth discourse. It begins with the Idumeans or Erythreans, who were indubitably distinct from the Arabs, and from the concurrence of many strong testimonies may be referred to the Indian stem.

"That the written Abyssinian language, which we call Ethiopic, is a dialect of the old Chaldean, and sister of the Arabic and Hebrew, is certain; and a cursory examination of many old inscriptions, on pillars and in caves, leaves little doubt that the Nagari and Ethiopian letters had a similar form. It is supposed that the Abyssinians of the Arabian stock, having no letters, borrowed those of the black Pagans, whom the Greeks called Troglodytes; and, upon the whole, it seems probable that the Ethiops of Meroe were the same people with the first Egyptians, and consequently, as it might easily be shown, with the original Hindus.

"There is no trace in the maritime part of Yemen, from Aden to Masket, of any nation who were not Arabs or Abyssinian invaders; and, from the gulf of Persia to the rivers Cur and Aras, no vestige appears of any people distinct from the Arabs, Persians and Tar-

tars. The principal inhabitants of the mountains which separate Iran from India were anciently distinguished among the Brahmans, by the name of Doradas; they seem to have been destroyed or expelled by the Afgans or Parans; and there is very solid ground for believing that the Afgans descended from the Jews; because they sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other Musselmans positively assert; because Hazaret, which appears to be the Azareth of Esdras, is one of their territories; and principally because their language is evidently a dialect of the scriptural Chaldaic.

"It is not unworthy of remark, that the copious vocabulary, exhibited by Grellman, of the Gypsy dialect, contains so many Sanscrit words, that their Indian origin can hardly be doubted.

"The Boras, a remarkable race of men, inhabiting chiefly the cities of Gujarat, though Musselmans in religion, are Jews in genius, features and manners, and probably came first, with their brethren the Afgans, to the borders of India.

"The languages, letters, religion and old monuments of Silan (Ceylon) prove that it was immemorially peopled by the Hindu race. To the people of Java and Sumatra the same origin may be assigned; and, relying upon the authority of Mr. Marsden, that clear vestiges of one ancient language are discernible in all the insular dialects of the southern seas, from Madagascar to the Philippines, and even to the remotest islands lately discovered, we may infer from the specimens of their languages, in his account of Sumatra, that the parent of them all was no other than the Sanscrit.

"That the people of Potyid or Thibet were Hindus, is known from the researches of Cassiano; their written language proves it.

"The natives of Eighur, Tancut and Khata, who had systems of letters, and are even said to have cultivated liberal arts, may be suspected to have been of the Indian, not of the Tartarian family; and the same re-

mark may be applied to the nation called Barmas, but who are known to the *pundits* by the name of Brahmachinas, and seem to have been the Brachmani of Ptolemy.

"From all that can be learned of the old religion and manners of the Hyperboreans, they appear, like the Massagetæ, and some other nations usually considered as Tartars, to be really of the Gothic, that is of the Hindu race; for it is demonstrable that the Goths and Hindus had originally the same language, gave the same appellation to the stars and planets, adored the same false deities, performed the same bloody sacrifices, and professed the same notions of rewards and punishments after death. It may be concluded, that all the northern languages, excepting the Gothic, had a Tartarian origin, like that universally ascribed to the Sclavonian.

"From the best information, procurable in Bengal, it satisfactorily appears, that the basis of the Armenian was the ancient Persian, of the same Indian stock with the Zend, and that it has been gradually changed, from the time that Armenia ceased to be a province of Iran.

"The Greeks and Phrygians, though differing somewhat in manners, and perhaps in dialect, had an apparent affinity in religion as well as in language. The grand *object of mysterious worship in Phrygia* is stated by the Greeks to be the mother of the gods, or *nature personified*; as she is seen among the Indians in a thousand forms, and under a thousand names. The Diana of Ephesus was manifestly the same goddess, in the character of productive nature; and the Astarte of the Syrians and Phœnicians appear to be the same in another form. The Phœnicians, like the Hindus, adored the sun, and asserted water to be the first of created things; nor can it be doubted that Syria, Samaria and Phœnice (or the long strip of land on the shore of the Mediterranean), were *anciently* peopled by a branch of the Hindu stock, but were *afterwards* inhabited by that race, for the present called Arabian; in all three, the oldest religion was the Assyrian, as it is called by

Selden, and the Samaritan letters appear to have been the same at first with those of Phœnice; but the Syriac language, of which ample remains are preserved, and the Punic, of which a specimen is seen in Plautus, and on monuments lately brought to light, were indisputably of a Chaldaic or Arabic origin. Thus all the different races, mentioned in this discourse, may be referred to an Indian or Arabian pedigree.

"The ninth discourse, *On the Origin and Families of Nations*, opens with a short review of the propositions to which we have been gradually led.

"That the first race of Persians and Indians, to whom may be added the Romans and Greeks, the Goths and the old Egyptians or Ethiops, originally spoke the same popular faith, is capable of incontestable proof; that the Jews and Arabs, the Assyrians, or second Persian race, the people who spoke Syriac, and a numerous tribe of Abyssinians, used one primitive dialect, wholly distinct from the idiom just mentioned, is undisputed and indisputable: but that the settlers in China and Japan had a common origin with the Hindus, is no more than highly probable; and that all the Tartars, as they are inaccurately called, were primarily of a third separate branch, totally differing from the two others in language, manners and features, may be plausibly conjectured, but cannot, for reasons alleged in a former essay, be perspicuously shown, and is therefore for the present merely assumed.

"If the human race, as may be confidently affirmed, be of one natural species, they must all have proceeded from one pair; and the world, with respect to its population, in the age of Mahomet, would exhibit the same appearances as were then actually observed upon it. At that period, five races of men, peculiarly distinguished for their multitude and extent of dominion, were visible in Asia; but these have been reduced by enquiry to three, because no more can be discovered, that essentially differ in language, religion, manners and known characteristics. These three races of men (if the pre-

ceding conclusions be justly drawn) must have migrated originally from a central country; and all the phœnomena tend to show that country to be Iran; it is there only that the traces of the three primitive languages are discovered in the earliest historical age, and its position, with respect to Arabia or Egypt, India, Tartary or China, gives a weight to the conclusion, which it would not have, if either of those countries were assumed as the central region of population. Thus it is proved that the inhabitants of Asia, and consequently of the whole earth, sprang from three branches of one stem: and that these branches have shot into their present state of luxuriance, in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, nor even probable traditions, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve or, at most, fifteen or sixteen centuries before Christ.

"Hence it seems to follow, that the only family after the flood established themselves in the northern part of Iran; that, as they multiplied, they were divided into three distinct branches, each retaining little at first, and losing the whole by degrees, of their common primary language, but agreeing severally on new expressions for new ideas; that the branch of Yafet was enlarged in many scattered shoots over the north of Europe and Asia, diffusing themselves as far as the Western and Eastern seas, and at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects as their tribes were variously ramified; that, secondly, the children of Ham, who founded in Iran itself the first monarchy of Chaldeans, invented letters, observed and named the luminaries of the firmament, calculated *the known Indian period of* 432,000 years, or an hundred and twenty repetitions of the Saros; that they were dispersed at various intervals and in various colonies, over land and ocean; that the tribes of Mesr, Cush

and Rama, (names remaining unchanged in Sanscrit and highly revered by the Hindus) settled in Africk and and India; while some of them, having improved the art of sailing, passed from Egypt, Phœnice and Phrygia, Italy and Greece; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another, by the head of Oxus, and through the passes of Imaus, into Cashgar and Eighar, Khata and Khoten, as far as the territories of Chin and Tancut, where letters have been immemorially used, and arts cultivated, nor is it unreasonable to believe that some of them found their way from the Eastern isles into Mexico and Peru, where traces were discovered of rude literature and mythology, analogous to those of Egypt and India: that, thirdly, the old Chaldean empire being overthrown by Cayumers, other migrations took place; especially into India, whilst the rest of Shem's progeny, some of whom had before settled on the Red Sea, peopled the whole Arabian peninsula, pressing close on the nations of Syria and Phœnice: that lastly, from all the three families many adventurers were detached, who settled in distant isles or deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of Noah; but that states and empires could scarcely have assumed a regular form till 1500 or 1600 years before the christian epoch; and that, for the first thousand years of that period, we have no history unmixed with fable, except that of the turbulent and variable, but eminently distinguished, nation, descended from Abraham."

And here once more I beg for the opinion of the reader, and for him to decide whether what follows is to be received as any evidence of a descent of the Americans from the people of Asia; that is, of India in the first instance, and of Tartary in the last? Gog was the son of Simei; 1 Chron. ch. 5, v. 4, ch. 1, v. 5. Magog is mentioned in Gen. ch. 10, sec. 2; also in Eze. ch. 38, v. 3, 16, 18, ch. 39, v. 11. Magog was the son of Japheth. The relics of these names are to be seen at this day through all Tartary. The ancient Tartars called

themselves Magli, so Mr. Woods says, or Magogli or Mangli. A Tartar empire in the East Indies is called the Mogul empire. A tribe of eastern Tartars are called Moguls. The Arabian geographer calls North Tartary, now Siberia, the land of Giag or Magiag. Mount Caucasus was perhaps called Gog-hasen, or the fortress of Gog. There is the rampart of Gog and Magog, supposed by Mr. Gibbon, to be imaginary, whilst others believe it was made by human industry. It is a long wall, as a recent description states, of huge stones, seven feet thick, twenty-one feet in length or height, and artificially joined without iron or cement. The wall runs above three hundred miles from the shores of Derbend, over the hills and through the vallies of Daghestan and Georgia. If every thing relative to its formation be imaginary, the name is real. And how came it by the name of Gog and Magog? 7 Gib. 142. Was it so called from the gates of Mount Caucasus? Then these must have been called the gates of Gog and Magog. The pass is now called Tolar-Topa. Some times they have been called the Iberian Gates. The wall or mountain leading from it, whether natural or artificial, has been long before the 9th century, and from time immemorial before that, for ought that I can discover, been called the rampart of Gog and Magog. These gates are formed by a narrow passage of six miles in Mount Caucasus, which open from the northern side of Iberia or Georgia, into the plain that reaches to the Tanais and the Volga. The name and the antiquity of it, is the evidence I rely on to show that the Scythian tribes, now the Tartars, included chiefly at this day in the Russian empire, were actually called Gog and Magog, from whom they descended. If this be assented to—then I offer as the evidence of a connection between them and the ancient inhabitants of the state of Massachusetts, the name of a pond lying near the boundary line of Connecticut and Massachusetts. Chargog-Gag-Gog, Menchog-Gag-Gog, Gog-a-Gog. The name Gog was known to the people who gave this name to the pond.

It was with them a favorite term. The name is Gog with the prenomen Gag-Gog; or it is Gog with three distinctive descriptions. Whence it is easy to infer, that there were in the county many other Gogs, with some but not all of the same distinctive appellations. Just as in North Carolina we have North Washington and South Washington. If this evidence be of no value, let it be dismissed; but if it weighs any thing, retain it, and add it to the other evidences upon this head.

But remember, in forming the decision that lakes, ponds, rivers and mountains retain their names longer than all things else in the world, the Nile, the Euphrates, the Indus, the Danube, the Rhine, the mountains of Caucasus, the Black Sea and the Red Sea, with a multitude of other instances, may serve to evince the truth of this position.

Unknown characters inserted on rocks, have been found in the western parts of New York; I suppose like those found upon the Irtish and Jenesei, (how came this name so analogous to that of Ghennesee?) by the Russians; and also are found there ancient fortifications like those in the states of Ohio, Kentucky and Tennessee. Fortifications, too ancient to have been made by Europeans, and too artificial to have been made by Tartar tribes, which there are many evidences to prove did emigrate in latter times, and spread themselves over all the continent, which grew up in wildernesses after their arrival. Possibly these characters are of the same description with those already adverted to as found in Siberia, and with those found in Denmark, between the 54th and 58th degrees of north latitude, inscribed upon rocks, which are either not at all or very imperfectly understood by the most learned antiquarians. They are said to be Runic characters; and if so, then it is the opinion of some learned men, that the oldest Runic inscriptions are not older than the third century of the christian era. The most ancient writer who mentions the Runic characters, lived towards the end of the sixth century; 1 Gib. 352, note 16. As all alphabetic characters how-

ever are almost ascertained by the researches of learned men, to have been derived from one original alphabet, and that to have originated with the Hindi, it follows, that all those who have used alphabetic writing, have learned it in Asia and Europe, and must have migrated from those quarters of the globe, or from Africa, and must have had an ancestry familiar with the people of Persia, in the neighborhood of Mount Ararat, in very ancient times.

And here it is not improper to be mentioned, that another Roman coin, with the image and superscription of Augustus, hath lately been found, and seen by Mr. Scudder of Shelbyville. It was found in the neighborhood where the other coin, lately commented on, was found. It was on the side of a branch, in the bank, six feet below the surface. I have not seen it, nor do I know whether the letters are smoother than those of the other coin, as I suspect them to be. It can only be remarked, therefore, at present, that like the tooth of the mammoth, weighing eleven pounds, lately found near Paris, in Kentucky, its depth is a proof of its antiquity. It was found 20 feet below the surface, in the bank of Hinkston, at the Buffaloe ford, in the vicinity of Millersburg. Things found near rivers, or creeks, or branches, are of greater depth than those found upon high land; because in such places were greater cavities to be filled, by the rolling in of decomposed materials, than in higher ground. In both instances the depth of the covering must have been attained by many successive depositions. All recent discoveries are nearly, or about, the same depth, allowing for the position of the place, whether bottom or a hill. We can learn hence, that the soil increases in bulk; that the sea diminishes; that rocks and soil are continually formed by additional accessions of transubstantiated materials. And we can perceive, that the depths of these coverings are the works of ages; how many, we cannot say. But we can say, in general, before Columbus saw America, and after the times of Augustus and the Anto-

nines, and since the commencement of the third century of the christian era.

It may here be mentioned, as a matter of curious accident, that Cush signifies black, or Ethiopian; and occurs, Gen. ch. 10, v. 6, 7; 1 Chron. ch. 1, v. 8, 9; Isa. ch. 11, v. 11; see also 2 Sam. ch. 18, v. 21, 23; Jer. ch. 36, v. 14; Zeph. ch. 1, v. 1. And that Windsor, in North Carolina, near the mouth of Roanoke, stands upon a river called *Cushi*; the waters of which are black and sluggish The name is aboriginal.

Rivers retain their names through all the changes of inhabitants and languages that can possibly happen by time or conquest, and after both the one and the other are repeatedly and successively swept from the earth. The rivers of America are remarkable proofs of this position, as well as the rivers of other countries. Did Egyptian navigation carry it from Eziongeber, on the Red Sea, to the gulf of Mexico, thence they went to Ophir for gold? 1 Kings, ch. 22, v. 40.

There is a rock, called the writing rock, on Taunton river, near Dighton, in Massachusetts. The inscription is on a large rock on the margin of the sea, at Dighton, in Massachusettss, in strange characters. A copy of it has been made, and copies were multiplied and sent to many learned bodies in different parts of Europe. The characters are partly alphabetic and partly hieroglyphical. The letters are oriental, partaking of the characteristic forms of the Sanscrit and the Talick, and written from right to left. It signifies whence the authors of the inscription came, their number and intercourse with the natives, and their intention to return whence they came. On landing they paid their devotions to Boodh, the genius of fecundity. Also, there is a symbol of Minerva and Isis. The head of a hawk indicates infinite wisdom; and there is represented the north wind, which conducted them to the spot. In another scene there is a vessel, with its mast, flags and long rudder, as in the oriental vessels at this day. There is the figure of a horse, which is the well known symbol of Carthage.

There is a bust, upon the breast of which is a trident, emblematic of Neptune, and also of the oriental trinity of the good and evil, and of the mediating powers: the same as Brama, Vishnu and Siva, which, under one or another name, have been found in the religions of all nations. The subject generally, seems intended to commemorate the arrival of a people there from the ocean and the east, and who having had intercourse with the natives, had resolved to return, and had written thus on the rock to commemorate the event. The characters indicate an oriental origin; but whether from Phœnicea or Carthage, or elsewhere, is not ascertainable; but the inscriptions are of great antiquity. That it is a record of some sort, cannot be doubted, though the hieroglyphics are many and crouded. There is a method in it which puts it beyond doubt, that it was intended to perpetuate the remembrance of facts. The oriental characters are to be found in nearly all the alphabets.

Now let us reflect for a moment that Phœnicia was settled from Egypt, and Carthage from Phœnicia. That the Atlantides, or Fortunate Islands, now called the Canaries, are exactly described by Homer, 907 years before Christ; and are 150 miles south-west of Morocco, and are seven in number; and that from the Canaries to the Madeiras, which are three in number, and lie to the north of the Canaries, is only 100 miles. We can easily believe that the same vessels which navigated the ocean between the continent and the Canaries, could also have sailed to the Azores, about 900 miles west of Portugal, and half way between the two continents. When we reflect again upon the circumnavigation of Africa, which was effected 613 years before Christ by the Phœnicians, under the direction of Necko, king of Egypt, and in the year of the world 2391, we can readily conceive that navigators, who could perform that voyage, could also have sailed across the Atlantic. The Egyptian priests gave to Solon, who died 549 before Christ, a narration, which Pluto took from his memoirs. It mentions the Atlantis as a very large island in the Atlantic, which

sunk in the course of a day and night; and that it was larger than Africa and Asia together. Diodorus Siculus says, that the Carthagenians, when they discovered it, made it death for any one to settle on it. And it is somewhere related, that on a small island near the African coast, in ancient times, was a sculptured horse and man upon him, with his right hand extending to the west. All these tokens indicate that the people on the Mediteranean in ancient times had some knowledge of America. The Phœnicians were, very probably, acquainted with the Sanscrit character and the Talick. They emigrated from Egypt, as also did the ancient Hindi; and the characters originally used in the mother country were no doubt long used by the daughthers. The Phœnicians or Cananites were merchants, as their name purports; and they had, more than any other people, use for letters, arithmetic, astronomy and navigation. In the time of Joshua, a few years after the year 1451 before Christ, and in the year of the world 2553, there was a city in Phœnicia called *Debir*, which before that had formerly been called Kirjath sepher, a city of books or letters; See Joshua, ch. 15, v. 15. Very probably, as the name intimates, it was a city where schools and academies were maintained for teaching the sciences; and probably this institution had lasted for several centuries, so as to give a name to the city. This leads to a very probable conjecture, that merchandize and letters flourished there several centuries before the time of Joshua; say as early as the year of the world 2200. Neptune and Minerva were not deities of the Hindos; but in times subsequent to their separation from Egypt, were introduced into Greece and Italy, and also into Egypt. Vishnu, however, the God of the Hindus as well as Neptune, had a trident, but had no particular attachment to the horse, nor had they that figure either painted or sculptured in their places of public resort. Those who made the inscription in question, probably came from Phœnicia, or from Carthage, or from the Nile. It is true that the art of writing is claimed by the Hindoos to have been invented

by them; and indeed has been known to them in such remote ages of antiquity, as to give much plausibility to the claim. The Vedas are the most ancient books of the Hindoos. They are attributed to their god Brama. They are the most sacred and most ancient books which they acknowledge. Their other books, which undoubtedly are very old, refer to the Vedas, as of a much earlier date. The language in which they are written, has anciently gone into desuetude. They have a fable, that a giant stole the Vedas and swallowed them, and went into the midst of the ocean, whence they were plucked by Brama from her bowels. This fable concerns a book which pre-supposes the art of writing. It is not borrowed from any fable like it in any other book; none of the ancient writings known to us have any such fable. It is therefore probably the oldest fable in the world. The fourth book of the Vedas treats of magic. It was not borrowed from any older original. These writings are the most ancient in the world. Writing was in use before the composition of them; and their authors ascribe it to a famous penitent. He is one of the oldest authors to whom they refer, having been a cotemporary with the seven penitents saved from the flood in the vessel, of which the god of Vishnu was the steersman.

The existence of these books in the remotest ages shows the existence of writing before them. Astronomy was known and cultivated in India 1000 years before Christ, and the science must have been deposited and preserved in writiug. May not the art of writing have been an antideluvian one? as well as architecture, which was known to Noah when he built the ark? The latter implies a knowledge of iron and of iron tools, and of all the arts which are necessarily precedent to the fusion of metals, and to the fashioning of them into tools. Is it impossible, or even improbable, that the art of writing was known to Noah and his children? And that he or some of them have recorded the history of the flood? Who invented the art of writing which existed prior to the Vedas? This question confines us to a narrow space of time,

and to a scanty population that could not have been urged to the invention by its necessities. It is only indispensable when a multiplicity of affairs and a great variety of transactions are to be recorded. It is then more rational to go beyond the flood, than to the times which immediately followed it. The Mosaic history was not derived from the books of the Hindoos, which give a different account of the creation, and have nothing like the fall of man, and nothing like the history of the ten generations which preceded the flood, and have nothing like the Mosaic history of the flood, except the general outlines. They differ in all the circumstances. Laying aside inspiration which the unbeliever is not willing to admit, the Mosaic history may have been drawn from a still more ancient and more correct original. Ham went into Egypt in early times; see Gen. ch. 14, v. 5; 1 Chron. ch. 4, v. 40; Ps. ch. 78, v. 51, ch. 105, v. 27, ch. 106, v. 22. He may have carried with him the art of writing. Here we find the arts and sciences in great splendor in the most ancient times. The Hindoos may have been sent from Egypt to colonize India. This is rendered probable by the sooty heads of their idols; Abbe Dubois, vol. 2, p. 156; resembling the ancient Egyptians, but not the Hindoos. The Egyptians, as Herodotus says, in the time of Sesostris, in the year 1491 before Christ, and in the year of the world 2573, had short and curling hair, in other words, were negroes; Euterp. 104. The priests of Egypt who were the living depositaries of all the sciences may have possessed the original history, the contents of which the Hindoos knew only by verbal or traditionary relations, which may have been considerably disfigured before they were recorded from memory in the Vedas. Or it may be that Ham transmitted to the Egyptians a written account of the creation and of the deluge, whilst the Hindoos may have derived their's by tradition from the family of Japhat, whose seven sons seem to be referred to by the Hindoo books, under the description of the seven penitents saved from the flood. It is not incompatible, therefore, with probability, that ancient inscriptions may

have been made on rocks in the most ancient times, and in ages so near the flood as seem to forbid the idea that the art of writing could have been invented at so early a period. Much less is it incredible that inscriptions upon our rocks may have been made when Sanscrit was the living language of the nations inhabiting the shores of the Mediterranean. The Hebrew is, perhaps, but a dialect of the Sanscrit, and may approach much nearer to it, both in the form of its letters, and in its idioms, when it first diverged from the original, than in later ages; and may have been used both by the Phœnicians and Carthagenians, when the latter first settled in Africa.

Information is said lately to have been rceceived from France, that the hieroglyphics on Dighton rock have been decyphered, and that it appears they were inscribed by an Asiatic, in the year of the world 1902, which is prior to the time of Abraham. And perhaps to the full population of Canaan, and long anterior to the building of Carthage, which was about the year 869 before Christ, or in the year of the world 3135. Here probably is a mistake in the date, which ought perhaps to be placed after the commencement of the Carthagenian republic. The island of Atalantis must have sunk after the Carthagenians discovered it, and made it death for any to settle there; which also proves that the date 1902 of the world is mistaken. The history of Abraham shows that Palestine was not then inhabited, except in small tribes, settled at considerable distances from each other; See Gen. ch. 12, v. 6, ch. 49, v. 13; Jud. ch. 5, v. 17.

Letters of an unknown character are inscribed upon rocks in the western parts of New York, and also the ruins of fortifications.

Captain Daniel Williams, now of the state of Tennessee, informed a friend of the writer, that several years ago, in a cave, five or six miles above Carthage, on the Cumberland river, in which workmen were collecting dirt for salt-petre, that in the interior parts of the cave were many human skeletons, one of them a female in a state of preservation, with yellow hair and the flesh

shrivelled; around the wrist of it was a silver clasp, inscribed with letters resembling those of the Greek alphabet, but unknown. Captain Williams returned it to the workmen, with directions to replace in the spot whence they had taken it.

Mr. Peyton says he once came up the river in a boat, and that below the Harper shoals on a bluff on the side of the river, are painted characters resembling letters, but whether letters or not, he cannot say.

And upon this subject here follows a statement made by Judge Kelly. On a rock, on the French Broad river, about six miles below the Warm Springs, are a great many painted characters, apparently regular, but altogether unintelligible, as they do not resemble the letters of any language with which he is acquainted. The rock is on the north branch of French Broad, immediately on the margin of the great road leading to the west, and is one of the largest rocks to be found. It is at least 200 or 250 yards at its base, and 150 feet perpendicular. The paintings are scattered over the vast surface of this rock, disposed in groups, commencing about 20 or 30 feet from the ground and extending to the top. This stupendous production of nature, has been a subject of wonder to all travellers who pass that way. The characters look too much like artificial paintings to admit the idea that they are natural, and their position almost forbids the idea that they were made by human hands. The operator must have been suspended from the top of the rock; they are too high, many of them at least, to be reached by a ladder. The rock is well known by the name of the painted rock. If it be true, that a country never was sunk into barbarism, which had the knowledge and use of letters, then it may be safely concluded that there once was a people through all the eastern, western and northern parts of America who were civilized, and in a quite different state from those people who were found in those parts of the continent when the Europeans first discovered them. The reason why a horse's head became a Carthagenian sign was, that a

horse's head was found in digging its foundations; See Virgil's Enead, b. 1, v. 447; 1 Rol. 165. The Hindoos had no such god as Neptune, Jupiter or Minerva; and Iris was worshipped by the Egyptians, and perhaps by the Phœnicians also. It is very probable that the Carthagenians, who were colonized by the Phœnicians, might worship the ancient as well as the later deities of the Egyptians, including Boodh, Neptune, Minerva and Iris. Saturn, one of the Cretan gods, was worshipped by the people of Carthage, and no doubt his children also and grand children, Neptune, Minerva and others; but their names were never received into the Hindoo mythology, and themselves probably were deified long after the Vedas were written. The trident upon the heart, is not of Asiatic origination, and must belong to the Neptune of the Mediterranean people. The worshippers of Vishnu bear imprinted on their foreheads, not on the heart, a mark formed of three perpendicular lines joined at the base, and thus representing the figure of a trident. The horse, the trident on the breast, the hawk and Neptune, do not all agree with the Hindoo symbol, but very probably they do all agree with those of the Carthagenians or Phœnicians. But what most deserves notice is, that they landed and had an intercourse with the inhabitants. The country was already settled. The transaction throws no light upon the question, from whence came the aboriginal inhabitants of the new world. Those who, in New York, on the Ohio, on the Tennessee and Cumberland, on the French Broad and Enoe, painted and engraved letters on the rocks, which at this day are not understood by any beholder. What renders it still more probable that the Phœnicians or Carthagenians denominated in scripture the people of *Tarshish*, were the navigators who landed at the Dighton rock, is this: The Egyptians did not addict themselves to navigation, till about 679 before Christ; and they discontinued it when Egypt became annexed to Persia, about the year 525 before Christ. Between these two periods their navy became formidable, and

contended in battle for the sovereignty of the ocean with the Phœnicians; Herod. b. 2, v. 178. But in times preceding the year 679 before Christ, the Egyptians deemed it to be a great impiety to embark upon the ocean. In their ancient theology the sea was the emblem of Typhon, the sworn enemy of Osiris, their principal deity; 1 O. L. 298. The Tyrians, however, were in the most flourishing state at and after the annexation of Egypt to Persia. In Ezekiel, ch. 27 and 28, we are presented with a view of the various branches of commerce which they carried on about 590 before Christ, and particularly their trade with Tarshish or Carthage, is described in verse 12 of chapter 27.

Supposing a descent made upon the shores of Massachusetts in the year 1902 of the world, the Egyptians or Carthagenians could not have made it; but if the date be mistaken, then the figure of the horse, which is peculiar to Carthage, seems to fix it upon them. If the date be not mistaken, we must look to the Phœnicians, the people who discovered the Canaries before the time of Homer, 907 before Christ, as the discoverers of the Dighton rock also.

It is to be remarked furthermore, that the Hindoos do not date from the creation, which they deem to have been many millions of years ago, but from the commencement of the Kaliyugam, or the present age of the world, the age of misery, which begins with the abatement or subsidence of the flood, which they reckon to have happened 3102 years before Christ. The inscription then if made 1902 years after the flood, would be 1200 years before Christ; from which deduct 750 years, the difference between their computation and that of our Vulgate, there would remain 450 before Christ, about 75 years after the conquest of Egypt by Cambyses, and 419 years from the foundation of Carthage; but add only 156 years, the difference made by the Septuagint, and it will fall in the year 1350 before Christ, which is before the foundation of Carthage, and about 341 years before the time that Solomon employed the Phœnicians

to go with his ships and sailors to Ophir for gold; 1 Kings, ch. 9, v. 27, 28; 2 Chron. ch. 8, v. 17, 18. They were employed, it is probable, on this important errand because they were reputed the most expert sailors in the world. A national character which can only be acquired by long practice and superior nautical attainments. The Sidonians were not conquered by Joshua, as the greater part of Canaan was. The people therefore fled to Sidon, who, even then (1433 before Christ,) had by commerce enriched the country of Canaan to a degree which is most extraordinary; See Joshua, ch. 10, v. 28, ch. 18, v. 7; Jud. ch. 3, v. 3, ch. 10, v. 13, ch. 8, v. 21.

With respect to the letters inscribed or painted on rocks in the interior, admitting it to be true, as very probably it is, that all the alphabets of the world are derived mediately from a common original, then that original must have been in Persia, India or Egypt. For there are evidences innumerable of the existence of alphabetic writing from the remotest ages. Their ancient books and ancient inscriptions in characters now wholly unknown, prove it. If the original was in Asia, there too were the men who used it; and thence also came the men who introduced it into America.

The religionists of Vishnu, wore a plate of copper on the breast; 2 Dub. 90. And the Bramans put on their dead necklaces made of beads, which are nearly of the size and shape of a nut; 2 Dub. 25, 108. They place them in a hole about six feet deep, one half filled with salt, the body is covered to the neck with salt, then more salt is added till the head is covered, and lastly earth is accumulated over the trench to the height of several feet; 2 Dub. 108. The Hindoos anciently sacrificed their prisoners taken in war, and both in modern and ancient times, on very solemn occasions, they sacrifice human beings; 2 Dub. 272. The sun, and moon, and earth are some of their gods; to the sun and fire they sacrifice. There are in India characters or letters now unknown. The Magicians wear their plates of copper, on which are engraved extraordinary figures with inexplicable

words and unknown characters; 2 Dub. 85. Effects are produced by them, adds the Abbe, of which the causes cannot be divined; 2 Dub. 91. They have oracles likewise pronounced by some person who gets into the hollow of the image. They are said by the natives to perform miracles. The Hindoos always keep a tuft of hair upon the top of their head. Their Pariahs are in the most abject state, greatly resembling that of the lowest casts in Mexico, who dared not raise their eyes so as to behold the face of their sovereign; 2 Dub. 228; 3 Rob. His. of Am. 288, 289. These facts may be applied to the plates found in our mounds with human bones; to the necklaces made of marble found there also; to the small mounds themselves; to the sacrifices made by the Natchez Indians in early times, and to the sculls found in caves. The results, if not conclusive, will at least be accumulated in favor of the opinion, that the ancestors of the first race, who spread over America, came from the old world.

Concerning the Dighton rock and the Atlantides, we will go into a further disquisition. We will first advert to the ages of Athens and Carthage. Athens was founded 1556 before Christ, and carried on naval wars. The most ancient naval combat of the Greeks was in the year 660 before Christ, between the Corinthians and the people of the island of Corcyra, now called Corfu. Carthage was founded 869 before Christ, and was a maritime power from the beginning, and a Tyrian colony. With these data recur to the history of the Atlantides, and decide upon the question, whether they were the people who landed in America, and whether they had an intercourse with the Chinese. Diodorus Siculus, b. 5, ch. 2, mentions a great island in the vast ocean over against Africa, of many day's sail *from Libya, westward.* The Phœnicians, driven by a storm from the coast of Africa to the westward, after many days found it; and the Carthagenians hindered the Etrurians from settling it. He speaks, b. 3 ch. 4, of a morass called Tritonis, borbering on Ethiopia, under the greatest mountain in

these parts, called Atlas, extending itself to the ocean; b. 3, ch. 4; to the west of this marsh is an island called Hesperia. The island is very large, abounding with all sorts of fruit trees, and with many herds of cattle and flocks of sheep and goats, but no corn; for in those ancient times they knew not what it was. The people who inhabited this island, attacked those who lived upon Mount Atlas, a people who had a rich country, full of great cities, some of them bordering upon the ocean; and it is reported says he, that the tract towards the ocean, by an earthquake, opened its mouth and swallowed up the whole morass Tritónis; b. 3, ch. 4.

Let us next advert to the account given by the Egyptian priest of Sais to Plato, and then arrange the circumstances so as to extract the fact of the existence of this island, and the time of its discovery, and thence deduce the time when America was visited by those who inscribed the Dighton rock: and also discover whether they were the Atlantides or not. The priest informed Plato that this island was situated *on the coasts of the Atlantic sea*, and was opposite to the entrance which the Greeks call the pillars of Herculas, now called the Straits of Gibraltar. The priest further said, that from this Atlantides, travellers could pass over to the other islands, from which it was easy to reach to the continent. The island disappeared by shocking earthquakes and inundations. The Atlantides conquered Tyhenia, Greece, Asia, Egypt and Lybia. The island of Atlantis, the priest said, was as large as Lybia and Asia together, and was proud of so much strength. On one side was Libya, and Tyhenia on the other. Athens existed, he said, in the time of the Atlantides. Here is a summary of facts. It lay many day's sail from Libya, or Westward. That designates the country now covered with the sea, between Derna and Cape Bon, and the kingdoms of Morocco, Foz, Tunis and Tripoli. The Phœnicians found it when driven by a storm to the windward from the coast of Africa, that points at the Fortunate Islands and Madeira. They were

south of a morass called Tritonis, binding on Ethiopia and on the mountains of Atlas, pointing out the desert of Sahara or Zara, 33 and an half degrees from east to west, and more than 20 degrees *north and south* from the mountains of Kong to the south, and to those of Atlas to the north. This swamp or marsh, by the continual decline of the ocean, which is apparent in Africa, as well as in all other parts of the earth, hath become free from immersion, and is made dry land, such as we now see it; but on the land, when it was a marsh, and before that, when it was an ocean, joined the Atlantic to the west, and by the desert of Barca, communicated with the Mediterranean on the east and north, and formed into an island all the country between the Atlas and the Mediterranean north and south, and the Atlantic and Lybia on the east and west. The island to the west of this marsh, called Hesperia, is the modern islands of Madeira and the Canary islands. The large island of Atlantis, according to the priest's account, is opposite the Straits of Gibraltar, so is the little Mount Atlas, lying south. That answered the description of a great island; for it extended from 12 to 27 of longitude, and from 27 to 37 of north latitude; thence over the islands of the Mediterranean to the continent, is an easy passage; and part of it from the gulf of Syrtis to Cape Bon, and thence to the Cape near Derna, and as far as to the banks of Korkenne, may have sunk by an earthquake in 24 hours, at which time also the sea may have receded from the plains of Barca and the desert of Zara. If the Atlantides conquered Greece, Asia as then known, Libya and Egypt, they must have inhabited a country near to these places as Barbary is. Athens may have existed in the time they flourished. Independent of an earthquake, and an opening made thereby in the sea for taking in the waters which covered the deserts of Barca and Zara, the drain may have been effected by the decrease of the adjoining seas. The African ports on the Atlantic are choaking up, and have become much shallower than formerly; and the Red sea manifestly has receded from

places which it once covered, and in times too not very remote from the present; 1 Ali Bay, 144; 2 Ali Bay, 183. The great sea also in the interior of Africa, which receives the Niger, may have contributed, after its formation, and after diverting that river from the sea which covered the desert of Zara, to the desiccation of its bottom. The beds of glutinous clay upon the surface of the great desert, the salt pits that are in it, the pulverized shells intermixed with the clay, and the bank of chalky marl formed by the glutination of the sand, or pulverized animal substances, all indicate an oceanic submersion. The rivers coming from the Atlas mountains, and losing themselves in the desert, for want of declivity enough to enable them to proceed, and the large rivers from the Kong mountains to the south, running northwardly to the borders of the desert, and then turning sluggishly to the ocean westwardly, show also that once they flowed into an ocean prepared to receive them superincumbent on the surface of Zara. The great numbers of shells which are found in the deserts to the east of Mount Atlas, also show it. This sea must have been bounded by Mount Atlas on the whole of one side, and might, with much more propriety, have assumed the name Atlantic, and the country between it and the Mediterranean, be called Atlantides, than the sea near its abutment on the west, and islends detached from it 400 or 500 miles or more. This position makes every thing else that is said of the island Atlantides, perfectly natural and reconcileable. The Atlantic kingdom might easily extend to Libya, Egypt, Greece and Tuscany. It may have been known in early times to the Phœnicians, the first navigators of the world, and may have been settled by them, and been supplied by them with the arts of astronomy, navigation, the settling in cities and the true mensuration and division of time into months, days and hours, which are inventions attributed to them by Diodorus Siculus. The Phœnicians, before the time of Homer, had undoubtedly discovered the Canary islands and the islands of Madeira. In making that discovery,

they must have sailed along the African coast of the Mediterranean. If also they navigated upon the sea, which then covered the deserts of Barca and Zara, they know that the country between Mount Atlas and the Mediterranean, was one of the largest islands in the world then known to them; and at that time it may have had under its dominion the countries to the north, some of which were settled by the Phœnicians, particularly the city now called Cadiz, Marseilles and Sicily. It is even not improbable, that the Carthagenians settled in this country, may have been called Atlantides, as being the occupiers of the country Atlantides, from being bounded on one side by the mountains of Atlas. In that case, the Carthagenians would unite in themselves every description given by the inscription on the Dighton rock and its emblems, which do not unite in any other people; and the visit communicated, must have been made subsequently to the year 869 before Christ, and in the time of the most ancient language spoken by the Phœnicians, which was a dialect of the Hebrew and Sanscrit. The vessel may have been Carthagenian and the crew Phœnician. They were often hired to navigate foreign vessels, as they did the fleet of Solomon, when he sent to Ophir for gold; and as they did the fleet of Necko, when it circumnavigated Africa, six centuries before Christ; 1 Kings, ch. 9, v. 26, ch. 22, v. 48; 2 Chron. ch. 20, v. 37; 1 Kings, ch. 2, v. 49, ch. 8, v. 18, ch. 9, v. 21; Ps. ch. 48, v. 7, ch. 104, v. 26, ch. 107, v. 23; Isa. ch. 2, v. 16, ch. 23, v. 1, ch. 60, v. 9.

At an early period of this compilation, a conjecture was hazarded, which was, that the pyramids of Egypt were buildings consecrated to the sun; and that the platform on the top, was for reception of the sacred fire and for the sacrifices made to that deity. Every thing remarked since that time, confirms the opinion, and seems to prove, that the worship of the sun and moon, and some times of the stars, or host of heaven, prevailed in ancient times, through Egypt, Syria, Chaldea, Persia and India. That the monuments erected in America, in

honor of the sun, moon and stars, are upon the same plan, and conformed to one original model, and are for the same purpose. That others of less magnitude were built by a less numerous population, but were formed upon the same plan, and have been produced by the same mental incitements. That they denote an identity of worship, and the degree of population which contributed to their construction. And here I wish to display, with more precision than has yet been used, the analogous circumstances, which seem to furnish the conclusion, that the first settlers of America were of Asiatic extraction. It is better to do so, even should the imputation of tautology be incurred, than to leave important conclusions, supported only by imperceptible or clouded premises.

What then, in early times, was the worship of the Canaanites, which they communicated to the ten tribes of Israel, who were carried into captivity? 2 King, ch. 17, v. 16. They made them molten images, even two calves, and worshipped all the host of Heaven, and served Baal; 2 Kings, ch. 23, v. 5. King Josiah first put down the idolatrous priests, whom the kings of Judah ordained to burn incense on the *high places* in the cities of Judah, and in the places round about Jerusalem: them also that burned incense unto Baal, to the sun, and to the moon, and to all the host of Heaven; Jere. ch. 19, v. 5, speaking of the people of Jerusalem, said, they have built high places of Baal, to burn their sons with fire, &c.; Jere. ch. 32, v. 35; Hosea, ch. 4, v. 13; Jud. ch. 8, v. 33, ch. 9, v. 46, v. 49, 51.

In Egypt the large pyramid is attributed to Cheops, who lived 850 years before Christ. 'The great desert of Zara terminates the prospect from it on the west. Who knows but that this pyramid may have also served as a beacon to navigators of the ocean, which may then have covered the desert of Zara; and that on the south-eastern part of this sea may have been the ancient 'Tarshish, which traded in gold and silver, ivory, apes and peacocks, which lived under monarchical government, and

was in the neighborhood of Pul and Lud, or of the nations on the south and west of Egypt; 1 Kings, ch. 10, v. 22; 2 Chron. ch. 9, v. 21, ch. 20, v. 36; Ps. ch. 48, v. 7, ch. 72, v. 10; Isa. ch. 66, v. 19; Jere. ch. 10, v. 9; Eze. ch. 27, v. 12. It may have been sailed to from Phœnicia, through the sea which may have then covered what is now the desert of Barca. The articles imported from Ophir, by a navy from the Red sea, were gold, algum trees and precious stones; 1 Kings, ch. 8, v. 18, ch. 9, v. 10, 28, ch. 10, v. 11, ch. 22, v. 48. The Niger, the Senegal and the Gambia, may all have disembogued into the ocean, which then covered the desert of Zara; and at the mouth of some of them may have stood this ancient city. But let us return from this rapid digression. The largest of the three pyramids of Egypt is so constructed, that an observer placed at its foot on the day of the equinox, could have seen the sun at noon, seated as it were upon the summit. The inclined plane of the side of the pyramid, forms an angle with the plane of the horizon, equal to the meridional height of the sun at that period. The pyramid being placed almost exactly in the latitude of 30 north, the angle ought to be 60. All the sides being equally inclined, the profile of the pyramid cut perpendicularly from the summit to the base, through the middle of two of its opposite sides, ought to present an equilatent triangle; Ali Bay, 23.

In Chaldea the temple of Belus or Baal, in Babylon, had in its middle a prodigious tower. It was a square of a furlong on each side, or half a mile in the whole compass. It exceeded in height the greatest of the pyramids of Egypt. The ascent to the top was by stairs on the outside around it. On the top of the tower was an observatory. Belus or Baal was worshipped there. It was demolished by Xerxes on his return from his Grecian expedition.

In India are ancient pyramids of large dimensions; they are rude structures, but of such a magnitude as must have required the power of some considerable state to have reared them. They are placed to the cardinal points; R. Ind. 270.

In America the pyramid of Papantla, in the intendency of Vera Cruz, and the military intrenchment near Cuernavaca, are already described. In the Mexican Valley are the remains of two pyramids of San Juan de Teotihuacan, situated to the north-east of the lake Tezcuco, consecrated to the sun and moon, which the Indians call Tonituah Ytzaqual, *house of the sun*, and Metzti Ytzaqual, *house of the moon*. Its base is 682 English feet; its height 171 feet. They are within 52 seconds placed to the north and south, and from east to west. Their interior is clay mixed with small stones. The covering is with a thick wall of porous amygdoloid. A stair of large hewn stones formerly led to their tops; where, as the first travellers say, were statues covered with thin lamina of gold. Each was composed of four principal layers, subdivided into small gradations of 3 feet 3 inches, of which the edges are still distinguishable, which were formerly covered with fragments of obsideon that were the edges of instruments with which the priests opened the chests of human victims; 2 Humb. 43. Around the houses of the sun and moon of Teotihuacan is a group of pyramids not more than 29 or 32 feet high. There are several hundreds of these monuments disposed in very large streets, which follow exactly the directions of the parallels and of the meridians, and terminate on the four faces of the two great pyramids. The lesser pyramids are more frequent towards the southern side of the temple of the moon, than towards the temple of the sun; and according to the tradition of the country, they were dedicated to the stars; they serve also as burying places for the chiefs of tribes.

The great pyramid of Cholula consists of four stages; it is 177 feet high at present. The base is 1423 feet. Its sides are in the direction of the parallels and meridians, and constructed of alternate strata of brick and clay. The platform for the truncated pyramid of Cholula, has a surface of 45,208 square feet English. The pyramid of Cholula is exactly of the same height as the Tenituah Ytzaqual of Teotihuacon. It is 9 feet 8 inches higher than

the Mycerinus, or the third of the great Egyptian pyramids of the group of Ghize. The apparent length of the base is almost the double of the great pyramid in Egypt, known by the name of Cheops. Around the Egyptian pyramids of Cheops and Mycerinus, at Ghize, are regular depositions of small pyramids, similar to those around the houses of the Sun and Moon, or the pyramidal monuments of Teotihuacan, north-east from Mexico.

Now what are the analogies that the American, and Egyptian, and Asiatic edifices bear to each other? They are elevated; placed to the cardinal points; have flattened tops; placed where are wide prospects from the summits, and the fewest obstructions in the horison. They have smaller pyramids arranged around them to the cardinal points; and they have ascents by steps to the tops. Is all this unity of design without an uniformity of object: all this similarity of conformation without an identity of model? If the object be the same: the principles the same: the pattern the same: is not the inference inevitable that the nations to whom they were common, derived them from a common original, and were connected together by a common ancestry? Are the like vestiges to be found in the interior of Africa, in Europe, or the ancient Scythia? No: Because the inhabitants of these countries were separated from the common stock of mankind anterior to the times of that original. And from one of the branches which they left are descended the builders of these monuments. If the Egyptian monuments were first reared in the 6th or 7th centuries before Christ; and if they were the first dedications of that sort; then all those found in other countries were made either in the same or later centuries. Can you doubt, after these comparisons, that the first people of America came from Asia? Are not the degrees of population plainly indicated by the superior size and number of these pyramids. In America, for instance: those countries had the most numerous populations where are the greatest pyramids and groups of small ones with them. At a greater distance where

smaller pyramids are found, and only two together, although these two were in honor of the sun and moon, without any representation of the stars, yet there an incompact and scattered population was too indigent of numbers to erect larger edifices. Will not the same idea, progressively pursued, not only point out what parts of America were most abundantly supplied with inhabitants, before some fatal calamity overspread the continent; but, also, that a prior and still more abundant population existed in Egypt and Chaldea in these times when similar structures of much greater elegance, magnitude, and splendor were known to exist before those in America came into view. Divine truth of the scriptures! thy power is invincible. Thou hast gone forth conquering and to conquer. And nothing in this world can withstand thy victorious progress!

Colonel Cleveland, a descendant of the great Oliver Cromwell, and who is noticed with so much honor to himself, as one of the conductors of the American army at the celebrated battle of King's mountain, was once taken a prisoner by the Cherokee Indians, and delivered into the custody of a chief, who promised him friendship and protection against any combination of ill disposed Cherokees. After he had resided with this Indian some time, a number of the Cherokees confederated to rush upon and put Cleveland to death. Receiving information of this he went to the chief, reminded him of his promise, and stated to him the resolution these Indians had taken. The chief replied with an air of the most perfect friendship and satisfaction: *They shall not kill you; if you must be killed I will kill you myself.* The colonel, not as well satisfied as the chief with this specimen of his kindness, took the first opportunity to decamp. Compare this anecdote with Judges, ch. 9, v. 20. 21.

Mr. Montgomery Bell, of Dickson county, in the state of Tennessee, saw in the possession of Dr. Williamson, at New York, a bottle which had been sent to him by Dr. Samuel Brown, now of Madison county,

in the state of Alabama. It was of the size of a common quart bottle of glass. It was found with others of the same sort in a well, at the United States Saline, in the state of Illinois. It is wholly of stone, and seems to have been cut out of a rock, and to have been excavated by some hard and sharp instrument.

Mr. Bell saw at the Blue lick in Kentucky, a rib of some huge animal, which reached from the ground to the roof of the house; also a tooth as large as his head, and a leg bone four feet long, and as large in circumference as his body. Many such bones, he says, have been found near to all the salines in the country.

He saw at the United States saline the fragments of large vessels which had been composed of muscle shells and clay, the capacity of which must have been at least 70 or 80 gallons.

The Creek language contains many words of the same sound and meaning, precisely as are found in the most ancient language of the Hebrews. I do not take this to be an evidence of Carthagenian consanguinity. It is true a dialect of that tongue was spoken by the Carthagenians; but it is as true, that the ancient Hebrew is a dialect of the Sanscrit, which once was the living and the vernacular language of the Hindoos and Persians. From these nations may have come the Sabian tenets and traditions after the captivity of the ten tribes, which spread over the northern and eastern parts of Asia, and may have thence travelled with an intermixture of the Hebrew language, first into Mexico and afterwards into the country of the Creeks. It may, I think, at all events be received as an evidence of Asiatic ancestry.

Below the mouth of Elk river, on the Tennessee, the county of Lauderdale, in the Alabama territory, a semi-circular intrenchment from one part of the bluff around to another part of it, and a small embankment on it. The ditch is at this time about three feet [illegible] he embankment about three or four feet high. The ditch is carried to two trees, standing about half way between the two ends of the intrenchment, and having between

om the part of the bluff
nd a [illegible] ment on it.
three feet [illegible] he
feet high. The [illegible] is

them a space wide enough for five or six men to enter abreast. A small distance from this gateway, on the inside of the ditch, is a small mound about 10 feet high, and about 30 feet in circumference at the bottom. The trees growing upon it are of the same size and age apparently as those which grow on the circumjacent lands.

In Franklin county, south of the Tennessee river, about 8 miles from the river, on Spring creek, in the Alabama territory, are the remains of an ancient intrenchment; within them is a mound of the dimension of 100 yards at the base, and of about 15 feet elevation at this time; there is a large level area upon the top; trees stand upon the mound and upon the sides as large as any trees upon the surrounding country. About a quarter of a mile to the west is another mound of the same size; and south-west from the intrenched mound, at the distance of about 400 yards, are the remains of a semi-circular intrenchment; in several parts of it the embankment is yet visible, and is three or four feet high; here are two gateways, one on the north and one on the south, which are overlooked by two circular mounds within each of them of about 15 feet elevation, and about 30 or 40 feet at the base. The trees here too are as large as those in the neighboring grounds.

On the west fork of Flint river, in Lawrence county, 25 miles south of the Tennessee, in the Alabama territory, is a mound about 15 feet high and about 100 yards in circumference at the base; has a flattened top.

These fortifications greatly resemble in miniature the military intrenchment already mentioned on the S. S. W. of the town of Cuernavaca, in Mexico, called the intrenchment of Xochicolo, where there is an insulated hill of 117 metres of elevation, surrounded with ditches, and divided by the hand of man into five terraces covered with masonry. The whole forms a truncated pyramid, of which the four faces are exactly laid down according to the four cardinal points. The stones are of a regular cut, and are adorned with hieroglyphical figures; among which are crocodiles spouting up water, and men

setting cross-legged in the Asiatic manner. Did not those in the late Creek nation imitate this of Mexico, and this again the fortifications around Babylon, when taken by Cyrus, and the colossal monuments at Balbeck and Persepolis, the latter built in the time of Cyrus and burnt in the time of Alexander, about 200 years afterwards?

The ancient palace of the unfortunate Montezuma, in the intendancy of Mexico, like those of the emperor of China, was composed of a great number of spacious but very loose houses. In these American constructions every habitation of a great lord formed a separate district, in which the courts, streets, walls and ditches were distinguished; 2 Humb. 46, 47. Here it is to be presumed was the heart of American population, which it distributed to all the rivers that emptied into the Mexican gulf. The Mexicans had carpenters, masons, weavers and founders when the Spaniards first arrived there. Are we to be surprized that the like arts were once on the great rivers that come from the Alleghanies, and the mountains between the Missouri and the Columbia, and all running into the gulf of Mexico? This is unquestionable. The only doubt is: how came those ancient fabrics in ruins? and when were laid aside those religious systems which seem to have been completely supplanted by a new race, having no knowledge of the former worship or rituals, at least for all the countries east of the Mississippi and Missouri, as far as to the Allegheny mountains, and perhaps to the Atlantic ocean, eastwardly? Here we may look to the vestiges of those nations, who poured from the northern hive, and spread devastation and darkness through all the old world in those centuries, when Roman greatness surrendered its dignity and expired.

In the valley of Tenoohtitlan, in the intendency of Mexico, was a salt pit in the time of Montezuma, about the year of our Lord 1519, where earthen vessels were used, similar no doubt to those seen by Mr. Bell at the United States saline.

There was a Mexican temple dedicated to the gene-

rative goddess, like the Ceres of the Greeks and Romans, the Isis of the Egyptians and the productive power in India.

Why should we be surprized at the discovery of brick in Giles county, on the waters of Elk river, when the pyramid of Cholula, upwards of 9 feet higher than one of the three of the Egyptian pyramids, is constructed of alternate strata of brick and clay; 2 Humb. 120, 121; as also is the largest of the Egyptian pyramids of brick.

In the intendancy of Oaxaca, in the kingdom of New Spain, are the walls of the palace of Mitla. It was formerly called by a name, which in the Mexican language signifies a place of sadness. It was a palace constructed over the tombs of kings. They form three edifices, symmetrically placed in a romantic situation. The principal edifice is nearly 131 feet long. A stair formed in a pit leads to a subterraneous apartment, 88 by 26 feet; *six porphyry columns* are placed in the midst of a vast hall and support the ceiling; they are 16 feet 4 inches high. The distribution of the apartments in the interior of this edifice very much resemble what has been remarked on the monuments of upper Egypt. In the ruins of Mitla curious paintings have been found, representing warlike trophies and sacrifices. Were not the people civilized who performed such works? and did they not imitate what they had seen in the old world?

In the intendancy of Sonora, in a large plain, 3 miles distant from the southern bank of the Rio Gila, are the ruins of an ancient city, which occupy a space of ground of more than a square league; in the midst of which is the edifice called *Casa Grande.* It is laid out to the cardinal points, having from north to south 445 feet, and from east to west 276 feet. It is constructed of clay; the walls are three feet 11 inches thick. This edifice had three stories and a terrace; the stair was on the outside, and of wood; in it are five apartments, each 27 feet long, 10 feet wide and 11 feet high. A wall, interrupted by large towers, surrounds the principal edifice,

and appears to have served to defend it. There are also the vestiges of an artificial canal, which brought the water of the Rio Gila to the town. The whole surrounding plain is covered with broken earthen pitchers and pots, prettily painted in white, red and blue. There also are pieces of obsidian, a volcanic substance, which the inhabitants collected probably on their passage through some northern country. The Rio Gila is in the 27th degree of north latitude, near the gulf of California. It is a most remarkable fact, that as we approach the north-west coast of America from the interior, and from the 33d to the 54th of latitude, there is a striking civilization of the Indians discoverable. Did it not come from the Philippines, Japan or Siam?

The banana was cultivated in America before the arrival of the Spaniards. It is also to be found in all the Indies; 2 Humb 292.

The potato, when the Spaniards first arrived in America, was cultivated in Chili, Peru, Quito, in the kingdom of New Grenada, and in all the Cordelieres of the Andes, from the 40th degree of south latitude to the 50th degree of north latitude. It is said that the potato was found in Virginia by the first settlers sent there by Sir Walter Raleigh in 1584. It was, they say, unknown in Mexico and in the West Indies. Did the Peruvians penetrate northwardly to Rappahannock, in Virginia? or did potatoes come from the north to the south? Why not fix also in Mexico? 2 Humb. 345. The potato is not indigenous in Peru. It is no where found wild in the Cordlileras between the tropic. The potato is found both wild and cultivated in Chili. How did it travel from Chili to Peru, the kingdom of Quito and the table land of Bogota? Did migrations go towards the north until they came to the equinox, because milder and more productive? And did they, after a full population, proceed to the northern hemisphere, carrying the potato with them, and communicating it to the friendly tribes to the north, with whom they had intercourse? Then who carried it to Virginia? It must have gone by sea, or

through Mexico. Either is improbable. It would have remained in the latter, and navigation was wanting for the former. Vessels which returned from Albermarle, in North Carolina, in 1586, first carried potatoes into Ireland. Drake might have carried them to Roanoke island from the coast of Terra Firma, and to Virginia; as other navigators before had carried them from South America to Spain and Italy. It is now cultivated not only in Europe, but also in New Zealand, in Japan, in the island of Java, in the Bootan and in Bengal. The cultivation of the potato extends from the extremity of Africa to Labrador, Iceland and Lapland. It seems to indicate an emigration from the south, up the rivers which rise in the Stone mountain and in the Alleghenies.

I confess the opposite course of emigration seems inferable from the name of Mississippi, which is compounded of Misi, or Missi, or Mossi, or Micha, the name of water, which may be found in a hundred places, and *Sippi*, which I understand to be *father*. It must have been named *the father of waters*, by persons who had not seen the Oroonoco, or even the Rio del Norte; and probably first came to it in a northwardly or eastwardly direction. The vestiges of the arts are more abundant in the south than in the north, upon a more august plan, and seem to have been used with a more skilful hand. Though still even as far as the Mississippi there are a few specimens which attract the most lively attention.

Upon a limestone rock in front of the town of St. Louis, and which is covered a part of the year with water, is the impression of two human tracks, between a quarter and half an inch deep; the feet not handsome but very natural; the shoes, if any, were not narrow pointed ones, for the toes stood out, and the place for the hollow was inclined to be full; the surface of the rock and sculpture smooth as glass: no doubt from the attrition of the water flowing over part of the year. A bow was carved in a rock near it. The society of Harmonists have had the block which bears them transported

at much expense to their residence on the Wabash. The oldest inhabitants found them in the same state; and from their indescribable imitation of nature, must, Col. Benton thinks, have been the work of a praxiteles. Can this be a petrifaction? The bow and the water running over the rock for part of the year, oppose great obstacles to this supposition. The excavation must have been made in the warmest part of the year, for that was the part when the rock was not covered with water, and is most desiccated by evaporation. If the impression was made by indentation, why did not the rains or the waters which soon rolled over it, wash away or fill up the hol. low?

It is easy to anticipate the question, why was not the potato found in India or Malacca, before the discovery of America? Why were not rye and barley, rice, wheat, and oats. in America? The first answer is, these grains are not found in the islands of the Pacific, which were planted from Malacca. The potato was not known as food to the Mexicans. The result of the answer is: these grains were not domesticated or introduced into India or Malacca, when colonization to America took place. Another is, that successive generations advancing in each succeeding emigration still further than before, may have penetrated into climates where these grains would not thrive, and for that reason may have discontinued them. Will they flourish at Kamtchatka? or in the country of the Psutschi, or on the coasts of America, between Behring's Straits and the 50th degree of north latitude? We know that about the year 1715 before Christ, there was a famine over all the face of the earth, and that all countries came into Egypt to Joseph for to buy *corn*, because that the famine was so sore in all lands. Gen. ch. 41, v. 56, 57 But we do not know whether these grains were at that time in use in India. If the American colonists came immediately from the Philippines or Japan, which are supposed to be ancient colonies from India, it is still to be doubted whether the cerealia, or grains we speak of, were there in early times.

And as to all the nations who lived in the early ages by flocks and hunting, and they abounded in the interior of Asia, emigrations from thence would certainly not have carried with them these grains. A copper mine was opened some years since on the Mississippi, below the falls of St. Anthony, when a large collection of mining tools were found several fathoms below the surface. These indicate an ancient civilized people. And so do all the traces of the axe, unless correctly referrible to European population. Don Molina saw pieces of hewn timber completely petrified dug out of a little hill near Valparaiso, some of which were 8 feet long, and bore the visible marks of the European axe; a proof, he thinks, of petrifaction since the arrival of the Spaniards. In Kentucky some laborers in digging a well discovered, at the depth of 100 feet from the surface, the stump of a large tree, with an axe adhering to it, apparently of iron; as in attempting to disengage it, it fell into pieces which resembled the rusty scales of that metal. On the 2d of May, 1819, about seven miles south of Franklin, in the county of Williamson, passing west from the Fayetteville road to the Columbia road, near a small path leading through the unsettled heavy timbered woods, Mr. Pugh found a piece of petrified wood which appeared to have been a stump dug up, with the roots cut off, one side *hewed*, and the upper end sawed off. There are two very plain chops on the face of the hewed part, seeming to have been first chopped and then hewed; the cuts of the roots are very plain; it would weigh at least 20 pounds, and appears to have been of ash before it was petrified, from the coarseness of the grain, and of a very ancient date. Would this petrified ash have remained above the surface for many centuries? the probability is the contrary: the inference is, that the cutting and hewing was by an European axe. The stump and axe 100 feet below the surface, might have been in ancient low grounds, between a river and high hills near the margin, and above, which may have been long ago cleared and ploughed, and may, by rains and freshes, have deposited a very deep bed of loam

upon the grounds where the axe and stump were discovered. The circumstances ought to be more specially detailed, before a judgment can well be formed upon these heads. This may be an antideluvian depot. Metals, and the working of iron, was known before the deluge; Gen. ch. 4, v. 22; though after the flood it was not known for many centuries afterwards, except in Egypt; Gen. ch. 13, v. 2, ch. 23, v. 15, ch. 24, v. 22; to the other nations of the world who used copper; Gen. ch. 22, v. 6, ch. 31, v. 19, ch. 38, v. 12; where sheep-shears and scimitars are spoken of; see also, Job, ch. 28. Copper was the metal in use in the time of the Trojan war; of it they made arms and all kinds of tools and utensils; Iliad, b. 4, v. 511, b. 5, v. 723; and for many ages amongst the Romans, they too used it for all the purposes we now use iron; 1 O. Laws, 155; and of bell metal copper the people of Chili made hatchets, axes, and other edged tools, before the arrival of the Spaniards; 2 Molina, 21; he says in another passage, that they had the art of hardening copper. Similarity of circumstances may have led to the same practices in Chili and Asia Minor. But there is one circumstance relative to the people of Chili, who live in South America, on the coast of the Pacific ocean, between the 24th and 45th degrees of south latitude, which cannot be referred to any such similarity of circumstances. It is a circumstance little important in itself, but of great moment when viewed as connecting the people of America with the ancient inhabitants of India. The game of chess was introduced into the kingdom of Persia from India, in the time of Chosreos, the great enemy of the Roman empire, and of the emperor Justinian, between the years of our Lord 531 and 579. This game was invented by the Bramins of India, (says Mr. Gibbon, vol. 7, page 307), with the design to admonish kings, that they are strong only in the strength of their subjects. And Molina, in his 2d vol. p. 108, says that the Araucanians, a people in the south of Chili, had many games amongst them, and amongst others, the game of *chess*, which they called *comican*, and

which has been known to them from time immemorial. It was invented 608 years before Christ. Can you, or all the people in the world who have not learned that game, now sit down and play it? It must have been learned by the people of Chili in India, or from persons who had learned it there, or had obtained it immediately from them. Can a more conclusive proof of Asiatic descent be expected?

And they have eastern customs, which add something to the supposition of a derivation from the old world. They use the laqui, or running noose, to catch their game, and to entangle their enemies, as the Saga. lie did in the time of Herodotus, who were descended from the Persians; Herod. vol. 3; Polymnia, page 105. They believe, as the Persians do, in two Spirits, the good and evil. They obtain fire by friction, as the Kamtchatkians do, and as all the worshippers of the sun did, by glasses of refraction from the sun, or by flint, or by friction; Plut. 166. They calculate time by months of 30 days, as the Egyptians and Persians did, with five intercalary days thrown away. And they pay parents for their wives, as was the practice in Mesopotamia, in the time of Isaac and Rebecca; Gen. ch. 24, v. 53; Deut. ch. 22, v. 29; see 2 Molina, 7, 76, 100, 166. They have words of Greek and Latin pronunciation, and signifying the same as in those languages; but there are many Latin words closely assimilated in sound and signification to words of the Hindoo language; 1 Dubois, 68 140, 2 Dubois, 11, 48. And in Chili, as at Rome, the axe was a badge of supreme authority. Every trace we can follow leads directly or indirectly to Persia or India.

North of the Rio Gila, in the intendancy of Sonora, kingdom of New Spain, in America, and on the right bank of the Rio de la Ascension, live a very warlike race of Indians, the *Soris*, to whom some of the learned of Mexico attribute an Asiatic origin, on account of the analogy between their name and that of *Sori*, placed by ancient geographers at the foot of the mountains of Otorocarras, to the east of Scythia extra Imaum, about 29 de-

grees of north latitude, and 118 of east longitude from Ferro, upon the ancient river Bautisus, not more than 120 or 130 miles to the east or north-east of the ancient Saccæ.

Upon the top of a hill at Amathante, in the island of Cyprus, are the fragments of a column; and at a short distance are two vases or jars, formed of the rock under foot, which are of a colossal size; the one is nearly destroyed but the other is in a tolerably perfect state. They are placed at the side of each other; upon the four sides of each vase is a bull carved in relief in the greatest perfection, answering *to the four cardinal points*. Here is the Egyptian taste so often transfused into the American edifices. And upon this island are the ruins of many structures of stupendous magnificence, dedicated to Aphrodites or Venus, the Cyprean goddess, which precede the commencement of the historical ages. How did the Americans learn to imitate the style and posture of these buildings?

Is it of any utility to state in this place, as an evidence of connection between the Indians on the coast of the Caribbean sea, in the Caraccas, and those on the Alleghany mountains, that if in the latter, and in the dividing boundaries between North Carolina and Tennessee, there are the Unaka mountains. There is also the river Unaka near Barcelona, which discharges itself into this sea, a little north of the 10th degree of north latitude; See act of North Carolina, 1789, ch. 3, sec. 1.

Should it be asked why between the Alleghanies and the Atlantic on the east we are not presented with pyramids, mounds, bricks, knives, hieroglyphics, copper plates, painted suns and moons, painted characters on rocks and sculptured footsteps of men and beasts? The answer can only be, that the eastern coasts of America had not, like those of the western, an intercourse with the Hindoos, and had not therefore the same opportunity of receiving their religious notions, the elements of science or the most useful of the mechanic arts; and without these they derived from a knowledge of letters, no

more advantage than those people did who left their inscriptions upon rocks and idols on the rivers of Siberia. Supposing the Carthagenians or the Phœnicians to have had colonies in America, or a commercial intercourse with it: the Romans, from the time they reduced Syria to a Roman province, 75 years before Christ, or Carthage, 146 years before Christ, must, notwithstanding the profound secrecy with which these people overspread all their commercial relations and maritime discoveries, have become acquainted with them, and would have made them public and to be perpetuated in the Roman records. These people had no such colonies or commerce at either of those periods. The Carthagenian records then fell into the hands of the Romans, and they discovered from them no such fact. They had no intercourse then with this continent for several centuries preceding this period. The fair inference is, that whatever was once in Asia or Europe and was afterwards found in America, came either by land or by a marine conveyance to the western coasts of America, and was therefore unknown to the Europeans.

The Indians of Terra Firma, or the Spanish Main, have many of the Hindoo customs; and so do the Indians called Chepewyans, living to the north-west of lake Superior, between 60 and 65 degrees of north latitude, and from 102 to 110 of west longitude. The Caribs in Terra Firma bury one of the wives of a deceased Caribs with him. This custom prevailed in India from times of the highest antiquity, to this day, and in no other part of Asia that I have heard of. The Indians of Terra Firma pay for their wives to their fathers-in law. They worship toads and idols; they expel evil spirits by conjuration. All these attributes are common to them and the people of Indostan.

In the north-western parts of America, between the 60th and 65th degree of north latitude, and 100th and 110th degree of north latitude, in the neighborhood of the Lake of the hills and the Stone Lake, and north west from Lake Superior, are the Indians called Chepew-

yaws. They have a tradition among them that they originally came from another country, and had traversed a great lake which was narrow, shallow, and full of islands, where was always winter, with ice and snow. At the copper mine, where they made the first land, the ground, they say, was covered with copper; which has since been covered with earth to the depth of a man's height. They believe in the soul's immortality, and have some faint notion of the soul's transmigration. They believe that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. And they describe a deluge which covered the whole earth, except the highest mountains, on which they preserved themselves.

Their complexion is swarthy; their features coarse; and their hair black, but not always of a dingy black; nor have they universally the piercing eye which ornaments the Indian countenance. A woman, in her periodical state, must be secluded from society; she must not travel the same road that men do in journeying; and it is considered as a great indecency for her to touch any utensils of manly occupation. See what is elsewhere said in this chapter concerning Hindoo defilements. The father is paid for his daughter by the husband. They expel evil spirits by conjuration; they practice many whimsical ceremonies; they believe in a good and evil spirit; in mourning they cut off their hair; and wives are sometimes voluntarily sacrificed to the manes of the husband.

How came they to know of the longevity of the ancients? of the deluge? of the Hindoo custom for wives to sacrifice themselves at the funeral of the husband? which has prevailed to this day in India, from times of the remotest antiquity; of cutting the hair in mourning? which prevailed in Asia in very early times; Deut. ch. 21, v. 12; Isa. ch. 7, v. 20; Jer. ch. 7, v. 29: Herod. Euterpe, 66; 3 Plutarch, 94; of the metempsychosis or transmigration of souls, invented in India, taught by the Hindoos to Pythagores, and maintained in India through a long succession of ages to the present day? 1 Dub. 324.

Whence did they deem the same things defilements which the Hindoos deemed so? 1 Dub. 159, 185 How came they by the magical practices o the Hindoos? 2 Dub. 85, 91; and that of exorcism? Is all this similarity the mere effect of accident? If not, it has sprung from a common source, and that can only be found in Asia, where they have prevailed from the first ages of antiquity. This people affords some other evidences of the fact that the people of America emigrated from Asia, and not by navigation from the Mediterranean.

Another inference is, that the migrations to the Atlantic regions of America have been through a passage east of the meridian of the mouth of Copper Mine river, and were made by tribes long separated from the southern parts of Asia. The two skeletons of the mammoth, one found in the sea of Kamtschatka, the other in the Frozen Ocean, between Norway and America, reduce it to a certainty that there is a passage by land east of the meridian above mentioned. The mammoth could not otherwise have transported itself from one continent to the other by land. If these skeletons came from Asia and Europe, animals of the same species lived and died in Tennessee and Kentucky; their bones attest the fact. How came the mammoth of this day in Asia or Europe? If both skeletons came from America, how comes it that such animals have not been seen or spoken of by Clark or McKenzie, or by the Indians they conversed with, to the south of Copper Mine river? They must live in some country between the meridian of the mouth of this river and the Atlantic ocean, to the north of Greenland. The buffalo, the elk, the rein deer, the hare, the rabbit, the bear, the wolf, the fox, the martin, and the beaver, are in great plenty from the coast of Norway to Siberia. The same species of animals are in all the north-western parts of America, from the mouth of McKenzie's river to the St. Lawrence and the lakes. There is no passage by land through which they could have come from one continent to the other south of the Copper Mine river. The consequence is plain, that there is a passage by land,

and that to the north and east from the mouth of the Copper Mine river.

All the facts which have passed in review before us, tend strongly to the conclusion that Mexico and Peru were settled by emigrants conveyed thither from the Peninsula of Molacca, formerly called the golden Chersonesus, and that the population of Mexico and Peru gradually extended to the south and to the east and north as far as to all the waters running into the Gulf of Mexico on the north, and of course as far as to the Alleghany mountains. And that various tribes of Tartars or Scythians penetrated into America, over the passage by land between the Copper Mine river and the eastern coast of America, which were barbarous and uncivilized, spreading themselves to the south as far as McKenzie's river, and to the east to the St. Lawrence, and thence to the countries between the Alleghany mountains and the Atlantic ocean. That they passed through the country between the head of the St. Lawrence and the Mississippi, and through all the countries watered by the northern branches of the Mississippi, as far as to the country now called Florida; and that finally they succeeded in destroying all the former inhabitants, and in annihilating all the arts known to them, and their religion also. It is furthermore not improbable but that the people of Molacca, or the people from Japan or the Philippine Islands, who traded with them, imported from America the silver, the ebony, and the almug tree or Brazil wood. Perhaps, also, the gold, with which, and the products of India, the ape, the ivory, and peacock, they supplied the fleets of Solomon, which went to Ophir for gold. Molacca was called the golden Chersonesus, not from its own productions, but from the productions of other countries which centred there; and though there is gold in the neighboring country of Siam, it was not in such abundance as to have furnished the plentiful supplies we read of in the scriptures. Nor did Siam, that I know of, produce silver, of which, in part, the cargoes of king Solomon's fleet consisted. And through this channel

also it is possible came the emerald, which is not a native of Asia or of Europe, and the unfading dyes and purple colors which abound in America to this day, but never were the growth of Asia, Europe or Africa.

Some tribes of Indians on M'Kenzie's river, appear generally to have undergone the rite of circumcision, and some of them have the custom of marrying the widow of a deceased brother to a surviving one; 1 M'Kenzie, 198, 118, 119; Gen. ch. 38; Deu. ch. 25, v. 5, 6, 7, 8, 9 10; Gen. ch. 17, v. 10, 11; Ec. ch. 4, v. 26. The Egyptians practised it; Herod. Euterpe, 36. It is so in Otaheite. The Colchians used it; 2 Herod. 4; Euterpe, 104. Most certainly it is of the highest antiquity in the countries of Phœnicia and Egypt; and could have been brought into America, and especially in the northern regions of America, only by nations who had learned it from their colonists, or from the tribes of the Hebrews dispersed over all parts of Asia, after the removal of the ten tribes and the overthrow of Jerusalem by Titus. Its being accompanied by a rule of the Hebrew law relative to the marriage of a brother's widow, makes it probable that it was brought to America by those nations into which the Israelites were dispersed from Media to the eastern and northern parts of Asia. Dialects of their language are spoken by various emigrant tribes living in the country which lies upon the Churchill and Elk rivers, and the Peace river from its mouth to the source, and the Columbia river as far as to the 52d and 54th degrees of north latitude, where they are met by the Chin nations, then west to the ocean, within which is a people who speak their language, and are of course descended from them. Their progress therefore is to the east. There is one settlement of them more to the south, in the Saskatchawine river, and how far they may go with the Rocky mountains to the east, is not known. These people are travelling to the east; they came into this country through the icy regions; they bring with them the history and the customs of the eas-

tern nations of the old world, and a knowledge of things which never existed in any other part of the earth. The conclusion seems to be inevitable, that they have come from the old world; and if so, where is the boasted proof of the unbeliever, that the aborigines of America were never descended from the first parents of mankind according to scriptural history, but are of a separate and distinct race. Upon examination it melts and vanishes away, as do all the specious propositions which attempt to controvert the truth of these writings. *The Lord on high is mightier than the noise of many waters: yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever;* Ps. ch. 93, v. 4, 5.

Other circumstances in furtherance of the proof of a connection in ancient times, between the people of Peru and Mexico and those in the south of Asia, are these: The people of Chili catch ducks in their lakes and rivers, by covering their heads with perforated goards, and gliding in the water gently amongst them. The Chinese take ducks in the same manner. The dress of the people of Chili and of the people of China is the same. The people of Chili use the laqui or noose for catching animals, both wild and domestic; and so did anciently the Sagartii in the time of Herodotus; they were of Persian lineage. The natives of the Peninsula of Alaska, on the north western coasts of America, call themselves the men of the east.

The use of hieroglyphic paintings was known not only to the people of Mexico and Peru, in the time of the Spanish invasion, but they were also used and known to the people on the north western coast of America, between Nootka and Cook river, under the 57th degrees of north latitude. And in the hieroglyphic paintings of the latter, a *harp* is represented, as remarkable as the famous harp on the tomb of the kings of Thebes in Egypt. The *harp* was the musical instrument in use in Mesopotamia in the time of Jacob;

Gen. ch. 31, v. 27. In Palestine, in the time of Samuel, who died 1057 before Christ, and in the time of David, who succeeded Saul, 1055 before Christ, and in the times of Isaiah and Ezekiel, the former of whom died 696 before Christ, and the latter about 593 before Christ. It was used in Chaldea, about 538 before Christ, in the time of Daniel and Nebuchadnezzar; 1 Sam. ch. 11, v. 5, ch. 16, v. 16; Isa. ch. 5, v. 12; Ez. ch. 26, v. 13. Also the Vina, or harp of the Hindoos, is the same as the Hebrew harp mentioned so often in scripture; Job, ch. 21, v. 12, ch. 30, v 31; Ps. ch. 33, v. 2, ch. 43, v. 4, ch. 49, v. 4, ch. 57, v. 8, ch. 71, v. 22, ch. 81, v. 2; Dan. ch. 3, v. 5. The use of the Vina is very ancient amongst the Hindoos. Its name is mentioned in almost all their early writings as an instrument in favor with the great; 2 Dub. 240.

How came the form of the harp to be known to the people on the sea coast of the Pacific, between Nootka and Cook's river? Did they represent an imaginary figure which accidentally turned out to be exactly similar to the harp of the Hindoos? or did they learn it from the people of Asia?

When we trace the vestiges of hieroglyphic paintings, why do they not lead us to Patagonia, Guyana, or Tennessee and North Carolina? Why do we go upon their trace, from Mexico and Peru, to a district on the north-western coast of America, after which we next find them and the *harp* in India, Palestine and Egypt? Is it not because these are the tracks which they made in coming to Mexico from the countries of their nativity? 2 Mac. 226; 1 Humb. 100. The number three is very sacred with the Indians between the Rocky mountain and Pacific ocean, in latitudes 54 and 57 north, as they are amongst the Egyptians and Hindoos and the nations descended from them; 1 Dubois, 138, 288, 332, 335; 2 Dub. 13, 15, 19, 20, 130; Mac. 196. With them also contamination and impurity is contracted by the same means which rendered the Hindoos impure;

2 Mac. 127; 1 Dub. 185, 187, 214, 215, 166. These circumstances, though light in themselves, acquire much weight and consideration, by comparison with the like circumstances incidentally mentioned in the scriptures, and also in modern authors who have lived amongst the Hindoos, and have communicated them to us as charac. teristic traits of that people.

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AMONGST the Hindoos seven Rishis were saved from the flood, and there were seven penitents from the mountains north of India. Seven dungeons in hell. Seven times the Brahman goes around the tree Ravi, consecrated to Vishnu after imploring it to grant remission of his sins, or twice seven times, or three times seven times. They believe in seven superior worlds, and seven seas. Seven days their magicians allow for their magical spells to take effect. There are seven inferior worlds. Vishnu hath been seven times transformed. The tribe of the Brahmans is divided into seven casts.

The Mahometans in Arabia and the neighboring countries turn seven times around the house of God. They go from one hill to the other seven times. Seven times seven small stones they throw against the house of the devil; and seven small stones against a little stone pillar. Seven minarets or mounds belong to the temple. El Aksa, one of the Mahometan temples at Jerusalem, is composed of seven naves, and there is a portico of seven arches in front. The great central nave of the Aksa is about 162 feet long and thirty-two feet wide. It is supported on each side by seven arches lightly pointed, resting upon cylindrical pillars.

A manifest predilection for this number has been apparent in all ages, in religious ceremonies, and in all the buildings destined to devotion.

EARTHQUAKES—*Page* 127.

In 244 years back from 1782, five great earthquakes have occurred in Chili. In 1520; 1647, 13th of May;

1657, 15th March; 1730, 8th of January; 1751, 20th of May. The course of the last was from north to south. Some slight shocks in the night preceding; one about a quarter of an hour before its commencement, accompanied by a ball of fire that precipitated itself from the Andes into the sea. They are in Chili always preceded by a hollow sound, proceeding from a vibration in the air. Just before this earthquake the atmosphere was clear; immediately after its commencement it was covered with black clouds, which poured down rain for eight days, at the end of which was a recurrence of light trembllings that continued a month.

In Venezuela earthquakes take place when rains are not accompanied with lightnings and terrible claps of thunder. It is supposed that the atmospheric electricity has been accumulated in the Cordilleras, and produced the earthquakes of Cumana, December, 1797.

Earthquakes are less frequent in countries where the air is but little rarified, and therefore gives less action to electricity, especially if the land contain a smaller portion of the principles of fermentation and combustion.

The earthquake at Cumana, of November, 1799, caused a variation of the needle of 45 degrees; 3 Depons, 165.

Earthquakes in Cumana take place only after rains, and the caverns of Cuchivono, at those periods, emit during the night inflammable gaz, which is seen to shine to the height of an hundred toises; 3 Depons, 165.

On the 7th of March, 1793, there was an eruption of the small Vulcan de Tuxtla, in the intendancy of Vera Cruz, the roofs of the houses at Ooxaca, Vera Cruz and Porote were then covered with volcanic ashes. At Porote, which is 57 leagues in a straight line distant from the volcano of Tuxtla, the subterraneous noises resembled heavy discharges of artillery; 2 Humb. 171.

The surface of the earth in Georgia of America, Syria, Phrygia, Terra Firma, Chili, Peru and Mexico, and other places, exhibiting appearances of the action of fire upon the rocks which lie there, is referable to subter-

raneous fires, which in ancient times more frequently forced through the pores of the earth, than they have since volcanoes have formed in various parts of the globe. These appearances are in mountainous and cavernous countries, which now, and at all times, have been the seats and nurseries of earthquakes; and were it not for the volcanoes would much oftener occur in one form or other than they now do. Those parts of America which are upon the upper branches of Peace river, thence to the Rocky mountains, and thence to the Pacific in 53 degrees of north latitude, do yet present nearly the same appearances as may be conceived of in the countries and ages we are now thinking of. In some places in these districts flames issuing from beds of coal are yet blazing up, when they cease and become extinguished, exactly similar indications will be there in after ages, which now excite the wonder of travellers in all parts of the world where they are seen; and have given birth to the theory, that the earth was a part of the sun and has been detached from it by the stroke of a comet. Had the holes through which the sand was cast up in hillocks in the Chickasaw country, been made a little wider by a little more violence of the subterranean fires in the time of the late earthquakes, fused minerals and fuliginous rocks, in part melted, very probably would have been raised through them and thrown upon the surface, as well as the sand which we now see. In the time of the earthquakes, which occurred in West Tennessee in 1811 and 1812, lights were seen in the night, some times westwardly, like the light of the sun before it is closed by the darkness of the night, but shooting much further towards the east, and continuing much longer than the light of the sun after setting. And some times in the night time the heavens would seem to be tinged with a reddish color: supposed to be the effect of invisible effluvia issuing through the pores of the earth and collecting into a more substantial body above us.

Another circumstance attendant on the earthquakes of 1811 and 1812, was this; the water near New Madrid,

which was spouted from the bowels of the earth, was black, having the appearance of intermixture with coal. Ever since the commencement of these earthquakes in 1811 up to 1819, tremblings of the earth have occurred there almost every day. When the beds of coal in the interior parts of the earth shall be burnt out, it is not improbable that the earth may fall in, and a lake be formed, through which the Mississippi may pass, as the St. Lawrence now does through the lakes of Canada. The country from the lakes of Canada, north-westwardly, is in many places bituminous, and abounds in coal. It is remarkable that in every bituminous country there are numerous lakes, through which pass the principal rivers of the country. Witness the Asphaltites and the sea of Gallilee, through which the Jordan passes, and the Persian gulf which has swallowed up a great extent of country. Witness also lake Winnipec, Black Bear lake, the lake of the Hills, the Stone lake, and the groupe of lakes between the 60th degree of north latitude and the arctic circle, and about the 100th degree of west longitude from London. They have been formed probably by the combustion of coal beds and the falling in of the surface. Before that happened, it may be that the subterranean fires appeared more frequently than at present, issuing through the pores of the earth, in different parts of the country ejecting coal or rock, or whatever substance was deposited in the bowels of the earth, as those yet do which were seen by Mr Mackenzie in his excursion to the Pacific; 1 Mac. 108, 260

It is evident that the degree of heat indicated by appearances of the action of fire which we see upon rocks and stones and vitriolated and metallic masses which have been in a state of fusion, was not from an external cause, as the approach of a comet or the like; for that would have equally affected the antipodes of the places where such phenomena are exhibited, as those places themselves; and that would have destroyed the whole animal creation in every part of the earth. Besides, the calcareous substances which are found in the interior

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of the globe, forbids the idea of any other fires than internal ones.

PROPHECY—*Page* 138.

It is often asked, why not prophecies and prophetic signs now, as numerously as in former times? and why not conversations with the Almighty as well as then? The first answer is: all the events that are yet to come are prophesied of already; and why renew the prophecy? Would a repetition be more believed than the old one? Prophetic signs cannot be as numerous as formerly, because the number of futurities have greatly diminished in 6000 years. But few remain. The older the world, the more are the prophecies which have been fulfilled, and the fewer remain to be fulfilled. Secondly; God conversed with Abraham, because at that time there was no other way of communicating his will. Abraham was not instructed in reading, writing, printing, &c.; Gen. ch. 23, v. 17, 18, ch. 49, v. 30, 31, ch. 50, v. 13. No writing was used on this occasion where it was peculiarly proper, had it been known. But at this day, and even since the gospels were composed and the laws given to Moses, those standing depositories of his will, which all men, whether believers or not, acknowledge to be a pure and perfect system of morality, have rendered unnecessary all other communications, such as were made in the days of Abraham. They are therefore unnecessary now, and not to be expected or even wished for. What beyond, or inconsistent with these writings could now be made known? Nothing at all—unless they are imperfect and are yet to be added to, or altered ideas utterly incompatible with the perfection which we attribute to them; and which, if justly attributed, prove that there can be no alteration or addition; Deut. ch. 6, v. 2, ch. 12, v. 32; Rev. ch. 22, v. 18; Matt. ch. 5, v. 17, 18; Luke, ch. 16, v. 17.

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INTRENCHMENTS—*Page* 205, 206, 207, 231, 232, 242.

In the chapter of this book, 2d volume, entitled, "*of the state of the arts*," it is proved, or attempted to be proved, that fortification, by intrenchment, was not known to the ancients till after the Trojan war, in the year 1184 before Christ, nor was it known when Jerusalem was rebuilt after the Babylonish captivity, about the year before Christ 467. It was surrounded by a wall, but no ditch; Ezra, ch. 5, v. 3, ch. 9, v. 9; Nehe. ch. 1, v. 3. ch. 2, v. 15, ch. 4, v. 6, 15, ch. 6, v. 6, 15, ch. 12, v. 27, ch. 13, v. 21; Jere. ch. 51, v. 44; Isa. ch. 22, v. 11; Dan. ch. 9, v. 25; 1 Kings, ch. 21, v. 23; 2 Saml. ch. 11, v. 20, 21, ch. 20, v. 15, 21; 1 Kings, ch. 20, v. 20, ch. 21, v. 23; 2 Kings, ch. 2, v. 26, ch. 9, v. 33; 1 Chron. ch. 25, v. 23, ch. 36, v. 19. In the time of the Trojan war there was a wall but no ditch around Troy. Diodorus Siculus, in describing Ninevah, mentions the high walls and towers that surrounded it, but no ditch; b. 2, ch. 1. The first account we have of any intrenchment around a city, is that of Herodotus in his description of Babylon, which Cyrus took in the year 538 before Christ, or thereabouts. In the sixth century before Christ, then we may date the application of intrenchments to the defence of fortified places. In that century, or afterwards, the art of fortification by intrenchment must have passed into America. The Greeks had learned it at the siege of Thebes, in Beotia, a little before the time of the Trojan war. But as there is no reason for believing that they had any intercourse with America, we must fix the date of this art as it came to them. when it first began amongst the Asiatics. From them it came to America, with their usages, arts, customs and religion. See in a former passage in this book, when and where the game of chess was invented.

Soon a ter the siege of Troy, about 120 years, the Asiatics having learned from the Greeks, who besieged,

Of the different periods of the fall of these substances on the earth; the facts stand.

TABLE

SUBSTANCES.	PLACES WHERE THEY FELL.
Shower of stones	At Rome
Shower of stones	At Rome
Shower of iron	In Lucania
Shower of mercury	In Italy
A very large stone	Near the river Negos, Thrace
Three large stones	In Thrace
Shower of fire	At Quesnoy
Stone of 72lbs.	Near Larissa, Macedonia
About 1200 stones—one of 120lbs.	Near Padua, in Italy
Another of 60lbs.	
A stone of 59lbs.	On mount Vaiser, Provence
Shower of sand for 15 hours	In the Atlantic
Shower of sulphur	Sodom and Gomorra
Sulphureous rain	In the Duchy of Mansfield
The same	Copenhagen
Shower of sulphur	Brunswick
Ditto of a viscid unknown matter	Ireland
Two large stones weighing 20lbs.	Liponas in Bresse
A stony mass	Niort in Normandy
A stone of 7½lbs.	At Luce in Le Maine
A stone	At Aire in Artois
A stone	In Le Cotentin
Extensive shower of stones	Environs of Agen
About 12 stones	Sienna, Tuscany
A large stone of 56lbs.	Wold-Cottage, Yorkshire
A stone of about 20lbs.	Sale, department of the Rhone
A stone of 10lbs.	In Portugal
Shower of stones	Benares, East-Indies
Shower of stones	At Plann, near Tabor, Bohem
Shower of stones	America
Mass of iron 70 cubic feet	Abakank, Siberia
Mass of ditto, 14 quintals	Barboutan, near Rouquefort
Shower of stones	Ensisheim, Upper Rhine
Large stone, 260lbs.	Near Verona
Two stones, 200 and 300lbs.	Sales, near Ville Franche
A stone of 20lbs.	Near L'Aigle, Normandy
Several ditto, from 10 to 17lbs.	

e substances on the earth; the place where they fell; and the authority upon which the facts stand.

ACES WHERE THEY FELL.	PERIOD OF THEIR FALL.	TESTIMONIES.
- - - -	Under Tullus Hostilius -	Livy.
Rome - - - -	Cons. C. Martius & M. Torquatus	J. Obsequens.
Rome - - - -	Year before the defeat of Crassus	Pliny.
Lucania - - - -	- - - - - -	Dion.
taly - - - -	Second year of the 78th Olympiad	Pliny.
the river Negos, Thrace	Year before J. C. 452 - -	Ch. of ct. Marcellin
Thrace - - - -	Jan. 4th, 1717 - - -	Geoffroy le Cadet.
Quesnoy - - - -	Jan. 1706 - - - -	Paul Lucas.
Larissa, Macedonia -	In 1510 - - - -	Cardan, Varet.
Padua, in Italy -	Nov. 27th, 1627 - - -	Gassendi.
mount Vaiser, Provence	April 6th, 1719 - - -	Pere la Faille
e Atlantic - - -	- - - - - -	Moses.
m and Gomorra - -	In 1658 - - - -	Spangenberg.
Duchy of Mansfield	In 1646 - - - -	Olaus Wurmius
hagen - - -	Oct. 1721 - - - -	Siegesberg.
wick - - - -	In 1695 - - - -	Muschembroek
d - - - -	Sept. 1753 - - - -	Delalande.
as in Bresse - -	In 1750 - - - -	Delalande.
n Normandy - -	Sept. 13, 1768 - - -	Bachelay.
ce in Le Maine -	In 1768 - - - -	Gurson de Boyaval
re in Artois - - -	In 1768 - - - -	Morand.
Cotentin - -	July 24th, 1790 - - -	St. Amand, Baudin
ons of Agen - -	July, 1794 - - -	Earl of Bristol.
a, Tuscany - -	Dec. 13th, 1795 - - -	Capt. Topham.
-Cottage, Yorkshire -	March 17th, 1798 - -	Lelievre & De Dree
department of the Rhone	Feb. 19th, 1796 - -	Southey.
ortugal - - - -	Dec. 10th, 1798 - -	J. Lloyd Williams.
res, East-Indies -	July 3d, 1753 - -	B. de Born.
lann, near Tabor, Bohemia	April 5th, 1800 - -	Philosophical Mag.
rica - - - -	Very old - - -	Pallas, Chladni, &c.
kank, Siberia - -	July, 1789 - - -	Darcet j. Lomet, &c.
outan, near Rouquefort	Nov. 7th, 1492 - -	Butnschoen.
sheim, Upper Rhine -	In 1762 - - -	Acad. de Bourd.
Verona - - -	March 12th, 1798 - -	De Dree.
s, near Ville Franche -	April 26th, 1803 - -	Fourcroy.
r L'Aigle, Normandy		

Troy, began to make trenches around their camps; before which time it is not mentioned in the scriptures, but was mentioned in the time of St. Luke as common. See 1 Saml. ch. 17, v. 20, ch. 26, v. 5; Luke, ch. 19, v. 43.

AIR STONES—*Page* 141, 142, 163.

The Baron de Humboldt says, that in the intendancy of Durango, in New Spain, in America, are found masses of malleable iron and nickel, of the same composition of the air stones which fell in 1751 in Hungary, near Angram, at Hraschona. Does he mean to intimate that air stones came from volcanoes? Then their direction would be from south-west to north-east whenever they came from the volcanoes in America. Is that the course they came from when they have fallen in Europe? Is it possible that stones could be thrown by a volcano from Chili, Peru or Mexico to Hungary, a distance at least of 10,400 miles? From the volcanoes in Kamtschatka, or its vicinity, the course would be reversed and the distance much shorter, but at least 6000 miles. Is it possible that propulsive perpendicular ascension might shoot with such force as to resist the attraction of the globe for 10 or 12 hours, so far as to be at the end of that time, by means of the earth's diurnal motion, above a point on the globe, and 10,000 miles distant from it when it left the volcano? This idea is repelled, if by nothing else, at least by this reflection, that the places where they fall are not west from the volcano, but as far to the north at least as the west, from 40 degrees of south latitude to 50 degrees of north.

Showers of stones fell at Rome in the time of Tullus Hortentius, in the 82d year of Rome, about the year 671 before Christ, related by Livy. A shower of stones was at Rome when Martius and Torquatus were consuls, about 349 before Christ, related by Obsequens.

[*See table on the folding leaf.*]

What would be the effect upon the bottom of a cavern,

whence issued the rebounding force, that would cast a rock of 200 pounds weight 10,000 miles? Is there any part of this globe of solidity enough to withstand such an impulse? Would an ejected body of sand, after being hurried 10,000 miles, fall for fifteen hours together as a shower of rain falls, all within a small compass? The same question may be asked with respect to a shower of fire, perhaps of ignited particles of sulphur would all fall together, as it did upon Sodom, and as just related in another instance.

Suppose a stone to be ejected from a volcano 15 degrees from the spot in Hungary where the stone fell as before stated? The hypothenuse of the arch described by it would be a horizontal right line. If 30 degrees, the hypothenuse would pass through a part of the globe, and the arch far exceeds that described by the superficies of the earth in its diurnal rotation. But if 90 degrees, the hypothenuse would pass nearly through the centre of the earth, and the half circle described by it would be so immense, as to stagger the belief of the most credulous, especially when he came to consider of the cause that would give that direction to the ejected stone, for a perpendicular elevation would throw it every moment further from its object.

COMETS—*Pages* 49, 120, 142, *and* 208.

Diodorus Seculus says that about the year 369 before Christ, a great comet, which for its shape, was called the fiery beam, was seen in the heavens several nights. It is related, he says, this comet was so very large that it cast a shadow upon the earth like the moon; D. Sec. b. 5, ad finem.

About the middle of July, 1819, a small comet appeared for six or eight nights, in the direction of about north 20 degrees west. It set in the evening, and appeared again, it is said, some hours before day.

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IVORY—*Page 236.*

Large teeth and mammoth bones are dug up in Siberia. These teeth or tusks, if not too much corrupted by lying on the ground, are sold and used as ivory all over Russia.

BLACK MARBLE—*Page 236.*

Two mountains, one on the Cordilleras of Copiopa, in Chili, and the other in the marshes of Maule, consist wholly of marble, striped with bands o various colors. The variegated marbles of Ch li are, the ash colored, with veins of white, yellow and blue, the green speckled with black and the yellow with irregular spots of green, black and grey. The interior of the Andes abounds with marble of various kinds, and of almost all colors. There is in Chili the white statuary marble, the *black*, the green, the yellow and the grey.

It is not believed that ivory is found in any part of America, unless the mammoth tooth was found and used, as it is in Russia. (See ivory, ante) In which case the chisel must have been used in America; otherwise that which is found in America must have come from Russia, or the south of Asia or Africa; Molina, 1 vol 50. There is marble in Greece; 2 O. L. 205—at Cuenca, in Peru; 3 Ray. 51—in Egypt; 2 O. L. 142—and there is Spanish, African, Greek and Italian marble; 10 Gib. 38. There is marble in the island of Proconesus, near Constantinople; 3 Gib. 18. There is marble of Phrygia; 3 Gib. 236. There is green marble in Numedia; 5 Gib. 282. *Celtic black marble*, pale red, purple and other colors were employed in building the dome of St Stephen; 7 Gib. 120. There is red marble in Lebanon; 7 Gib. 123. There is white marble of Paris; 7 Gib. 230

If the black marble spoken of as a part of the ornaments of a chief in one of the mounds came from Chili, that shows the intercourse between the part of the coun-

try where the mound is and Chili, and the ivory shows most probably the intercourse of Chili with Siom or Malacca, and both prove the use of the chisel. Like smoke in the spring season, which rises from log heaps and brush heaps, and shows itself in the form of light at a distance.

DREAMS.

"In a dream, in a vision of the night, when *deep* "*sleep* falleth upon man, in slumbers upon the bed, then "he openeth the ears of man, and sealeth their instruc-"tion." Job, ch. 33, v. 15, 16; Gen. ch. 20, v. 3, ch. 31, v. 11, 24; Numb. ch. 12, v. 6; 1 Kings, ch. 3, v. 5; Matt. ch. 1, v. 20, ch. 2. v. 12, ch. 27, v. 19.

PAINTS IN AMERICA—*Page* 237, 242.

From time immemorial the people of Chili have used indigenous plants in dying, which communicate the liveliest and most durable colors to their cloths, without the aid of any foreign production. Thirty years use of a piece of cloth dyed there, made it lose nothing of the original lustre of its colors, which are yellow, red, green and black. They cannot be effected either by exposure to the air or the use of soap. There are plants and herbs in Chili which furnish all these colors; the paints in West Tennessee on the rocks must have come from thence. And where did the Egyptians get their dyes, already spoken of; not from any plants in that country?

SUN AND MOON—*Page* 208.

In the city of Cusco, in Peru, in South America, was at the time of the Spanish invasion, a temple built of free stone and lined with gold, the ceiling being also of the same metal. It was divided into several apartments. In the principal whereof, towards the east, was placed the image of the sun, consisting of one gold plate that

covered the whole breadth of the chapel, and twice as thick as the plates that covered the other walls. This image was of a circular form, representing the sun with his rays darting from him. On each side of it were placed the bodies of the deceased Incas, *so embalmed*, that they seemed to be alive. These were placed on thrones of gold. This temple had several gates covered with gold, and round the top of it, on the outside, was a cornice three feet deep, consisting of gold plate. Besides the chapel of the sun, there were five others of a pyramidal form; the first of which was dedicated to the moon, deemed the sister and wife of the sun, and the doors and walls of this structure were covered with silver. Here was the image of the moon, of a round form, with a woman's face in the middle of it, and on each side of the image were placed the bodies of the deceased empresses ranged in order. Next to this chapel was that of Venus, by the Peruvians called Chasea, who was much esteemed as an attendant of the sun, as the rest of the stars were deemed maids of honor of the moon; and this chapel was also plated with silver. A third chapel was dedicated to thunder and lightning; a fourth to the rainbow, and a fifth was for the high priest. Is not this very much like the King and Queen of Heaven, mentioned in the Bible? Jere. ch. 44, v. 17, 25; Deut. ch. 4, v. 15, 19, ch. 17, v. 3, 4, 5; 2 Kings, ch. 23, v. 11. The same worship prevailed on Harpeth river.

INSCRIPTIONS—*Page* 137.

Besides those already mentioned, there are inscriptions engraven on a large stratum of rocks on the southeast side of the river Ohio, about two miles below the mouth of Indian or King's creek, which empties into the Ohio, fifty miles below Pittsburg. The greater part of the rocks lie nearly in horizontal direction, and so close to the edge of the river, that at times the water entirely covers them. A few yards, however, from the

bank of the river, there are several large masses of the same species of rock, on which are inscriptions also. The inscriptions upon both are of the same kind, and apparently were made at the same time.

In one of the tumuli near the place of the inscription, was found, among other things, a kind of stone signet, of an oval shape, two inches in length, with a figure in relievo, resembling a note of admiration, surrounded by two raised reams. It was exactly the figure of the brand with which the Mexican horses were marked; so said captain Wilson; 14 Nature and Art, 197, 198, 199. This shows what was before insisted on, that those articles came from Mexico, up the rivers that go into the Mississippi, and may have extended as far as to the lakes of Canada and the western parts of New York, where other inland inscriptions were also seen. This civilized population extended gradually to the Alleghanies, and in some places over them, till met and turned back by the savage tribes from the north-eastern passage between the continents of the old and new world. The artist who made this signet was an engraver on stone, an art known only to civilized nations, having the use of iron and steel, but first known and practised by the people of Egypt and India.

STONE FORT—*Page* 256.

On the 7th of August, 1819, Col. Andrew Erwin, on whose lands the Stone Fort is, had a white oak tree which grew on the top of the wall, cut down. Major Murry and himself counted 357 annulars. He observes that he could not say how long after the building of the wall, the tree commenced growing. It may, says he, have been within 100 or not within 1000 years thereafter. The wall, he continues, is mouldered down so as to be at present about 16 feet wide on the surface of the earth, and about 6 feet high. The rocks are covered with earth, and appear like a hedge along an old ditch. One half or more of the rock is, he says, a slate copperas ore,

ADDENDA.

taken out of the bottom of the creek, on each side of the fort. The fort contains 33 acres of land within its walls. Its age was 78 years when De Soto landed in Florida, and 30 years when Columbus discovered America.

SUBTERRANEOUS FIRES AND EARTHQUAKES.

Page 328.

In confirmation of the idea that subterraneous fires frequently broke through the pores of the earth in ancient times, and caused the appearance of the action of fire upon rocks, it will not be useless, perhaps, to state a passage of Tacitus upon the subject. He says that in the year of our Lord 58, the Ubians, a people in alliance with Rome, were great sufferers by a sudden eruption of subterraneous fire. Their farms, villages, cities, and habitations were involved in one general conflagration; 13 T. Annals, sec. 57. The flames extended far and wide, and well nigh reached the Roman colony lately founded in that part of Germany. The fire raged with such violence that neither the rain from the heavens, nor the river waters, could extinguish it, &c. Ubii was on the Rhine, near the place now called Cologne, the capital of the electorate of that name. It is highly probable that anciently until new volcanoes broke out from time to time in different parts of the earth, that the oldest of the volcanoes much oftener belched forth fire and lava than afterwards when new ones were added equal to the discharge of all the heat and liquified minerals which the bowels of the earth contained. This leads to the conclusion that Mount Etna more frequently vomited forth its contents in ancient than in modern times, and thence, also, we are led to another conclusion that no calculation, founded upon the regular ejections of that volcano at stated periods, can furnish any certain evidence of its duration.

At 3 o'clock this morning, (being the 2d Sept. 1819), a small shock of an earthquake was very sensibly felt at a plantation 8 miles south of Nashville, Tennessee. It again occurred at 9 o'clock in the morning.

ADDENDA.

INDIAN NAVIGATION TO AMERICA—*Page 317, 320.*

That America was visited before the christian era by trading vessels from India or Japan, is made highly probable by an historical fact entitled to much attention. It is related by Pliny the elder after Cornelius Nepos, who in an account of a voyage to the north, says: "that in the year 60 before Christ, *certain Indians* who had embarked in a *commercial voyage*, were cast away on the coast of Germany, and were given as a present by the king of the Survians to Metellus, at that time pro consular governor of Gaul."

About the year 1770 a set of navigators from Japan were driven by a storm to the northern coast of Siberia, and having landed at Kamtschatka were conveyed to Petersburg and there received by the empress of Russia, who treated them with great humanity; Tacitus upon Agricola, sec. 28, noted.

The fact proved by this record is very important: it shows that *Indian* navigators 60 years before Christ either came round the Cape of Good Hope, through the Atlantic into the Northern Ocean, or by Siberia, Kamptschatka, Bhering's Straits and Nova Zembla into the same ocean.

The navigation which could do either of these, and particularly the last, could, and no doubt did sail to America also. The fate of the Japanese crew no doubt was before the christian era the same with other crews who traded in those seas. That the crew of the Indians mentioned by Pliny came by the coast of Siberia and to or through the Straits of Bhering, is much more probable than that they came by the Cape of Good Hope. The Indians would have traded with the Roman colony in Africa, in Spain, France and England in their route to the German Ocean, as well as with Germany and Scandinavia. And had the fact been so, in a single instance, or had that been an usual course of trade at this period, it would have been recorded by the Romans, then at the highest pitch of literary attainment.

ADDENDA.

The strong inference is, that these Indians came through Bhering Straits, or were ship wrecked between them and Kamtschatka, for all the seas north of the Baltic were then called the German Ocean, and were conveyed by land to the Baltic, or otherwise that the Northern Ocean was at that time more unobstructed by ice than it hath been in late ages; as it probably was before the sea between Iceland and Greenland was covered with ice, that they passed through Bhering's Straits and by Nova Zembla to the coast of Lapland and Norway. If trading vessels for Japan or India, in the year 60 before Christ, or 1770 afterwards, visited the ocean, south and east of Bhering's Straits and adjoining to them, and there suffered ship-wreck, could not other vessels from the same countries as readily and as easily have sailed to the neighboring shore of America, or have been driven on it by a storm? And who can say how long anterior to the year 60 before Christ those seas were visited by trading vessels from India? Is it any longer a matter of incredibility, after the disclosure of this fact, that in ancient times people from Japan and India visited the seas on the western coasts of America?

DAYS OF THE WEEK.

The week was known to the ancient nations of Germany and Scandinavia, and the days of the week were named after the deities they adored. They worshipped the sun, and hence the name Sunday—also the moon, hence the moon's day, or Monday. Tuisto, the most ancient deity of the Germans and Scandinavians, and hence Tuisto's day, or Tuesday. They had a god called Woden, hence Woden's day, or Wednesday; Another called Thor, hence Thor's day, or Thursday. They had one called Frica, whence came Frica's day, or Friday, and another called Seater, whence Seater's day, or Saturday. When the Goths intermarried with the Romans, the latter found resemblance enough between their gods to translate the German and Scandi-

navian names of deities into those of the Roman for Woden, Ther and Frica, calling them in Lolin, Jupiter, Mercury and Venus—and calling the days of the week dus Mercurei, dus Jovis, dus Veneris, dus Saturnei, &c. They had no better translation, they could come no nearer and therefore adopted this, the best they had. Notes on the manner of the Germans, page 402 of vol. 5 of the works of Tacitus.

ERRATA.

Several typographical errors must have been noticed by the intelligent reader in the preceding pages, most of which are only the mistakes of letters or syllables in proper names, and would give more trouble to refer to them than it is thought necessary.

In Page	*For*	*Read*
19	thirty-three	three.
60	seven questions	seven crowns.
66	concert	conceit.
74	pyramids of Judea	pyramids of India.
210	after the exodus	before the exodus.
214	Abraham in 1817	Abraham died at the age of 175.
240	nation of England	nations of Europe.
289	her bowels	his bowels.
338	followed	swallowed.

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